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NEW TESTAMENT ABSTRACTS



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PERIODICAL ABSTRACTS

INTRODUCTION

354. B. W. ANDERSON, "The Contemporaneity of the Bible," *Princeton Seminary Bulletin* 62 (2, '69) 38-50.

The gap between the historical situation of the biblical texts and the present situation in which the interpreter lives may be bridged by recognizing the dramatic character of Scripture. Scripture is a "cool medium" which demands involvement on the part of the reader if he is to make sense of the disjointed elements and the different levels of meaning. By identifying with the biblical story, by reappropriating the tradition in creative ways, by filling in gaps with our own contemporary experience we take part in the great drama of God's ongoing purpose whose beginning is the creation and whose ultimate horizon is the kingdom of God.—D.J.H.

355. W. G. DOTY, "The Discipline and Literature of New Testament Form Criticism," *AnglTheolRev* 51 (4, '69) 257-321.

A bibliography of 238 entries, and an essay which evaluates these materials and comments upon the nature and problems of NT form-criticism are arranged in four main sections. (1) The Initial Impact: discusses the early period of formulation and of reaction, especially in Germany. (2) Methodological Contours: attempts to portray the actual development of the "forms" and methodology used by the early form-critics, and sketches the ways in which subsequent research has modified earlier formulations. (3) Evaluations and Criticisms: surveys reactions to the method, especially the negative ones. (4) Some New Directions: relates form-criticism to the "new quest," redaction-criticism, and hermeneutical aporias which have become evident.—W.G.D. (Author.)

356. W. G. HEIDT, "Points toward a More Precise Appreciation of the Bible as the Word of God," *BibToday* 45 ('69) 3131-39.

Inspiration is a supernatural influence arousing and directing the sacred writers to formulate correctly in their minds, to write faithfully, and to express aptly in an infallibly truthful manner what God himself wills. Social theories of inspiration eventually resolve into a divine impact on individual persons and often overlook the fact that the prophet stood in contradiction to the social mentality of his contemporaries.—D.J.H.

- 357r. *The Jerome Biblical Commentary* [cf. *NTA* 13, p. 261; § 14-7r].

D. N. FREEDMAN AND J. H. ELLIOTT, *CathBibQuart* 31 (3, '69) 405-414.—F reviews the OT articles, and E presents observations on almost every NT and topical article. By way of summary E states: "JBC is an extraordinary product of scholarship at its conservative best: objective in method, comprehensive in scope, detailed in depth, ecumenically catholic in attitude, and evangelical in

commitment—a tribute to the scholarship of its authors and the Church which produces them.” In a general comparison *Peake's Commentary on the Bible* (1962) manifests a more historical and *JBC* a more thematic orientation. Among the regrettable omissions are specific articles on Jesus' life and teaching, on the nature and constitution of the primitive church, and on exegetical methodology.—D.J.H.

358r. ———, *Idem*.

G. MACRAE, *TheolStud* 30 (4, '69) 694-697.—“This is the best book value available today in the field of biblical studies. . . . We may now only hope that if ‘Catholic’ positions have to be cited, they will be cited from *JBC*.” Several contributions, mostly in NT, are singled out for praise or for criticism. The work is a monument especially to the editors' learning and industry.—G.W.M. (Author.)

359r. ———, *Idem*.

H. K. MOULTON, *BibTrans* 20 (4, '69) 177-179.—A survey of NT instances, from the angle of a Protestant, where Catholic interpretation might be expected to differ; differences are few in this work of “broad-minded, objective scholarship.”

360r. ———, *Idem*.

C. J. PEIFER, “The New Biblical Commentary,” *Worship* 43 (10, '69) 620-624.—A description of purpose and content. By anyone's standards this is a work of major importance in the biblical field. Above all, the three editors deserve the highest commendation for their work, and their own contributions will surely be recognized as standing among the better portions of the book.—D.J.H.

361r. ———, *Idem*.

J. A. SANDERS, “The Best One-Volume Commentary,” *Interpretation* 23 (4, '69) 468-473.—The NT section is remarkably solid and will be particularly encouraging to scholars who approach the NT from both the Greek and Semitic sides. The contributions of J. Fitzmyer and R. E. Brown particularly inspire confidence. C. Stuhlmüller's work on Luke deserves praise, though that Gospel contains more OT than he perceives. M. Bourke's treatment of Heb is “a palmary piece of work.” In short, the publication is “perhaps the best one-volume commentary on the market today.”—J.J.C.

362. H. J. K., “Die Bibel: Menschenwort oder Gotteswort?” *Bausteine* 10 (37, '70) 9-14.

The differing traditions of Roman Catholicism (doctrine of inspiration) and Lutheranism regarding the authority of the Bible are compared under the concept of Scripture as the “incarnation” of the word of God.

363. C. M. MARTINI, "Ispirazione e verità nella Sacra Scrittura," *CivCatt* 120/4 (2865, '69) 241-251.

A critical bulletin of recent publications on the inspiration and inerrancy of the Bible.

364. C. MESTERS, "A Concepção Bíblica da Palavra de Deus," *RevistEclBras* 29 (1, '69) 13-37.

The topic is considered under the headings: two contrasting viewpoints of the word of God, the biblical concept, the relation of the word to reality, the finality of the word, reflections and conclusions, and finally practical norms for restructuring a course in theology.—J.J.C.

- 365r. F. MONTAGNINI, *La Bibbia, oggi, Analisi e Sintesi*, 11 (Brescia: La Scuola, 1966), 293 pp.

S. ZEDDA, "La Bibbia: scienza storia e fede," *RivistBib* 16 (5, '68) 567-574.—M's book discusses the problems connected with the relationship of the Bible with science, history and faith. Biblical studies are subject to contemporary cultural influences and sensibilities. The problem raised by the relationship between Bible and natural science is solved; not so however the relationship with historical science, which is still the subject of much controversy. The value of archaeological discovery is duly emphasized, but these factors alone are insufficient to interpret the Bible fully. One should not descry any attempted threat to faith in any new development. The Bible is full of the presence of God. Solutions to specific biblical problems are proposed.—C.S.

366. S. MUÑOZ IGLESIAS, "Las citas bíblicas en la declaración 'Dignitatis Humanae' del Vaticano II," *EstBib* 27 (2, '68) 105-127.

An investigation of the biblical quotations in §§ 9 and 11 of the Declaration on Religious Freedom leads to the following conclusions: (1) the biblical foundations for this document were introduced very late in the redaction of the schema; (2) the introduction of biblical texts seems to have been motivated by ecumenical considerations, i.e. for fear that our separated brethren might find the Declaration poorly founded on Scripture; (3) the very text of the document and the repeated expositions of the "relator" make it clear that the quotations were not intended as scriptural proofs in the technical theological sense, but rather as showing that an attitude of respect toward all religious postures conforms to the attitude of God himself, of Christ and of the apostles.—J.C.

367. D. E. NINEHAM, "The Use of the Bible in Modern Theology," *BullJohn RylLib* 52 (1, '69) 178-199.

Behind the traditional understanding of biblical authority is the assumption that there is a body of truth or faith to be found in the Bible which may be described as *the* meaning of the Bible. The salvation-history approach assumes

that God has revealed himself in a unified series of saving acts, but the validity of this view depends on our ability to pinpoint what it was that God was doing through his mighty acts and to define the appropriate response. K. Barth saw reading the Bible as a listening-in on the saving dialogues which took place between God and certain groups or individuals in the past, but the stubborn fact remains that when Barth listened in, certain things were revealed to him which have not been revealed to others who have listened with equal seriousness. Another approach would admit that many tenets which seemed to have been guaranteed by biblical revelation are largely the result of "non-theological" factors, but would maintain that there are still some areas (e.g. the incarnation) in which normative revelation can be found.

A theology of development may offer a more satisfying approach. According to this view the Bible, though highly esteemed, does not provide some allegedly external and objective norm. When the Christian reflects on the growth of his own faith, he recognizes the influence of the Christian community and even the influence of those communities (the church through the ages, Judaism, ancient Israel's neighbors, etc.) which have shaped the present Christian community. Furthermore, it is clear that "life in Christ" has been conceived and lived in many different ways in the course of the church's life and under the influence of the same Holy Spirit. Must the Bible be seen as something confronting the church? What if God, taking history seriously, actually wants the church to be involved in continual dialogue with herself?—D.J.H.

368. M. PETER, "Pismo św. w życiu ludu Bożego (*Scriptura Sacra in vita populi Dei*)," *RuchBibLiturg* 22 (2-3, '69) 85-94.

Sacred Scripture (a constitutive element of the church) has always been read and known by the average Christian. Papal decrees after Trent tended (unintentionally) to discourage reading the Scriptures. The present revival began with Pius X's establishment of the Pontifical Biblical Institute in 1909, has reached a high point in Vatican II, and will definitely continue to play a major role in the future life of the church.—J.P.

369. J. REUMANN, "Methods in Studying the Biblical Text Today," *ConcTheol Mon* 40 (10, '69) 655-681.

In preaching a biblical text today meaningfully one must consider (1) text and translation, (2) historical setting, (3) literary aspects, (4) the disciplines, such as source-, form- and redaction-criticism, that help us trace out how this tradition or passage unfolded in biblical times, (5) the actual meaning of the passage. Ultimately one must consider whether a given passage is now relevant even if it be treated allegorically or typologically. In putting together a sermon we should be influenced by the use of the text in the history of the church and by our own religious suppositions. Sometimes it is good to preach the message of an earlier form of the tradition than that which is found in a Gospel.—J.O'R.

370. K. RUNIA, "The Authority of Scripture," *CalvTheolJourn* 4 (2, '69) 165-194.

According to the orthodox or classical view the Bible is the Word of God. Here God himself speaks to us. When the Bible says something, God himself says it and we have to accept it in obedience and submission. Inspiration is that supernatural, gracious activity of the Holy Spirit by which the authors were guided in such a way that what they spoke or wrote is indeed and fully the Word of God for their hearers or readers. Authority and infallibility are not identical but rather are two sides of one coin. Authority is the material aspect and refers to the content, the message of the Word, while infallibility refers to the form in which the message comes to us. Therefore, the authority of the Bible is its authority as the message of God. In several respects this authority is limited or qualified. The Bible is not a textbook for the various sciences but rather is a source of theology and requires from us that we read and investigate it theologically. Also, the Bible was written by limited human beings, and the individual books were originally composed for definite situations. Being the Word of God, scripture is *autopistos* or self-authenticating; its authority is revealed to men by what Calvin called the "secret testimony of the Spirit."—D.J.H.

371. K. SCHWARZWÄLLER, "Das Verhältnis Altes Testament—Neues Testament im Lichte der gegenwärtigen Bestimmungen," *EvangTheol* 29 (6, '69) 281-307.

W. Vischer's *Das Christuszeugnis des Alten Testaments* (1934), in its clearly-stated view of the OT as part of the canon of the Christian church, anticipated contemporary discussion of the relation between the two Testaments. Vischer and other researchers on the topic, K. H. Miskotte, E. Hirsch, R. Bultmann, F. Baumgärtel and F. Hesse, all using approaches more or less akin to that of K. Barth, have attempted to work out solutions based on a single system or principle. In the epochal third part of his theology of the OT (1960), G. von Rad deliberately rejects any single system or principle in dealing with the two Testaments. His success can be seen in comparing his treatment to those of H. W. Wolff, W. Zimmerli, to those of his own pupils, S. Amsler, F. Mildemberger, C. Westermann, and especially to treatments by A. A. van Ruler, J. Barr and J. A. Wharton. In the ideal "critical-apophantic" function of the OT, it is preserved as a Christian book, leading to Christ, while its own validity, as address, is recognized. As the image book of the being, willing and acting of God in history, it confronts the unfathomable reality of the God who is the Father of Jesus Christ, which forces the acknowledgment or the denial that God is God. It cuts off Christian fantasy on what God is like. A formula might express the relation: *Erweisgang* (process of demonstration) and *Ergebnis* (result).—R.J.C.

Interpretation

372. M. ANDERSON, "Erasmus the Exegete," *ConcTheolMon* 40 (11, '69) 722-733.

A survey of reaction in the 16th century to Erasmus' edition of the Greek NT, and a description of theological tendencies implied in his *Annotationes*.

373. P. BONY, "La parole de Dieu dans l'Écriture et dans l'événement," *Mais Dieu* 99 ('69) 94-123.

The event is God's word (1) inasmuch as it is an appeal for conversion and for action and thus implies a personalist interpretation of creation and history; (2) inasmuch as it reveals the presence and salvific action of the Lord and thus assumes that salvation-history is coextensive with all human history from creation to the parousia; (3) inasmuch as it is the place of man's development and thus gives a new basis for our knowledge of the mystery of Christ and also for our manner of proclaiming it. Finally, the signs which the Lord gives us through the event are grasped in their full meaning only with the light of faith nourished by a knowledge of the Scriptures.—J.J.C.

374. P. C. HODGSON, "Heidegger, Revelation, and the Word of God," *JournRel* 49 (3, '69) 228-252.

The correspondence between Being and the word of God is implicit in Heidegger's entire conception of Being as the event of unconcealment and provides the basic formal structures for a theological understanding of revelation. According to Christian faith, the word of God is a word by which the world is constituted as God's kingdom or reign; a word that comes upon man as future possibility mediated through certain normative events of the historical past, and hence fundamentally temporal; a word that comes to expression in authentic human speaking; a word that can only be understood as a gift, for it lies beyond man's capacity to produce it and his worthiness to have it; a word, finally, that functions as the inmost, abiding existential of human nature.

On what grounds can one claim that the word is the word of God? This is not a claim which a philosopher as such can advance. Rather it is based on the confession of Christian faith that the word-event of revelation patterns itself in specific ways—a patterning with its focus upon Jesus of Nazareth as the one in whom the word comes authentically and uniquely to expression. That the word of God is intelligible as word is based on the sort of analysis attempted by theologians using Heidegger's categories; that the word is the word of God is based on the confession that Jesus is the Christ.—D.J.H.

375. H. HOLSTEIN, "Les 'Deux Sources' de la Révélation," *RechSciRel* 57 (3, '69) 375-434.

Scripture and tradition were accepted as the two sources of revelation at the Council of Trent under the influence of J. Driedo and the Louvain school. The theory was then developed by the controversialists of the 16th century (M. Cano,

P. Canisius, R. Bellarmine, etc.) and taken into subsequent manuals of Catholic theology. Throughout the years theologians such as R. Simon, F. Fénelon, J. H. Newman and M. Blondel argued for a more explicit connection between Scripture and tradition. All this served as the background for the drafting of the constitution *Dei Verbum* at Vatican II.—D.J.H.

376. P. E. HUGHES, "Reason, History, and Biblical Authenticity," *ChristToday* 13 (24, '69) 1051-55.

There is no unbridgeable gap between faith and history in the Bible. The whole point of the biblical witness is that God's action in Christ takes place both in history and as history. It was to these events, precisely as historical, that the apostles invited the response of faith from their hearers. The plain desire of the NT authors is that what they write should be treated and accepted as genuine history.—D.J.H.

377. H. L. N. JOUBERT, "Bultmann se Eksistensiale Teologie—'n Ontmitologisering van die Nuwe Testament" [Bultmann's Existential Theology—A Demythologizing of the New Testament], *NedGerefTeolTyd* 10 (4, '69) 247-264.

An extensive exposition and critique of the main themes of Bultmann's theology, concentrating on his dialectic approach, existential analysis and demythologizing. The infinite qualitative distinction B assumes between time and eternity, in a negative and positive sense, offers the key to a correct understanding of his theology as a whole. His idea of transcendence, the distinction between *Geschichte* and *Historie*, the function of the kerygma and the need for demythologizing, all arise from this premise. According to the NT, however, God's transcendence cannot be severed from his immanence. Equally unacceptable is B's use of the *Vorverständnis*. The NT speaks of man *sub specie Dei* and not of God *sub specie hominis* (H. Ridderbos). The delineation of Christ as a mere man illustrates this procedure. Despite important insights and a comprehensive contribution, one cannot escape the conclusion that B's theology is an example of "*heteron euaggelion*."—B.C.L.

378. E. KÄSEMANN, "Les commencements d'une théologie chrétienne," *Étud ThéolRel* 44 (4, '69) 265-287.

A French version of K's "Die Anfänge christlicher Theologie," from *Zeit TheolKirche* 57 (2, '60) 162-185 [§§ 5-703; 14-44].

379. R. KYSAR, "Demythologizing the New Hermeneutic Theology," *JournAm AcadRel* 37 (3, '69) 215-223.

The basis of the new hermeneutic theology proposed by G. Ebeling and E. Fuchs is the human inquiry into self-understanding. Since human self-knowledge comes to man in his social exchange with others and self-discovery emerges from experiences of genuine communication with others, self-expression is a venture into the realm of self out of which may emerge a new self

which was not consciously present to begin with. Language-event is a near mythical category by which the theologian speaks of that experience of authentic self-expression and/or communication. All that the theologians say about the power of language evident in the language-event is rooted in the primitive human experience of self-discovery or self-creation in self-expression.

By this interpretation theology becomes the study of human self-discovery and self-emergence, the science of becoming human, or the discipline of achieving authenticity. Is there a trans-human reality which is experienced in the language-event? The answer could be put in this way: the incessant drive of the human spirit to achieve self-understanding is so overpowering that one must speak of it as the transcendent, transhuman reality in our midst, that is, Immanuel.—D.J.H.

380. I. LØNNING, "Rudolf Bultmann i Norge" [Rudolf Bultmann in Norway], *NorskTeolTids* 70 (2, '69) 65-94.

Bultmann came to Norway but once, in 1930; two of his books have just been translated into Norwegian. His name was first known thanks to A. Fridrichsen in 1927. The first studies on his work express a great mistrust: O. Moe, C. F. Wisløff, J. Nome (1951). T. Aukrust (1956) attempted to go deeper into B's thought, but from too limited a point of view. There have been recent critical reactions by R. Hauge, J. B. Hygen [§ 6-687] and especially S. Aalen (1967), who is close to falling (under the guise of objectivism) into the very subjectivism with which he reproaches Bultmann. In fact Norwegian theology has experienced a constant difficulty in giving B his due and even in attributing to him his true role in current theology. However, one can guess that, even as a "foreign body," B has played the role of a catalyst. He has promoted a healthy reaction against "Kulturprotestantismus"; he can contribute to renewing the idea that is abroad today in a "secularized" world, of the relations of faith, of preaching and of theology, in the church and among men.—L.-M.D.

381. C. S. MEYER, "Erasmus on the Study of Scriptures," *ConcTheolMon* 40 (11, '69) 734-746.

"Erasmus' high regard for the Scriptures, his insistence that they be studied at first hand, his readiness to admit difficulties and yet to find the Scriptures the way to salvation and particularly the guide to conduct as the *philosophia Christi*, make Erasmus important for Bible students."

382. D. J. O'CONNOR, "The Concept of 'Mystery' in Aquinas' Exegesis," *IrTheolQuart* 36 (3, '69) 183-210; (4, '69) 261-282.

Thomas' framework of biblical theology seems to follow the order: Wisdom, Word, mystery, revelation, beatitude. These concepts are developed with extensive quotations from his writings. The second installment of the article deals with the exegesis of particular texts (2 Thes 2:7; Col 2:2; 1:26 f.; Rom 11:25; Eph 5:32).—J.J.C.

383. E. F. OSBORN, "Ebeling, Word and . . . ," *AusBibRev* 17 (1-4, '69) 41-53.

What God has done and does is a speech creating word-event. This understanding of "word" penetrates and shapes Ebeling's views on faith, language, hermeneutics, tradition, doctrine and sacrament.

384. W. SCHMITHALS, "Barth, Bultmann und wir. Zum Methodenproblem in der Theologie," *EvangKomm* 2 (8, '69) 447-452.

K. Barth has feared that Bultmann shares in the cultural phenomenon of Protestant anthropologizing of theology, against which he has been protesting since the beginning of the twenties. The writings of these two theologians raise a broader methodological question, namely, what exactly is the relationship between the dogmatician and the exegetical systematic theologian, certainly one of the most complicated and highly neglected fundamental problems of modern theology. Both types of theologians are concerned with biblical theology and share the objective to render present in the words of today the historically contingent event in Jesus Christ. Previous attempts to form a mutually dependent community of cooperation between these two approaches to theology have failed, perhaps because each has artificially divided off for himself areas of concentration instead of admitting the need for concurrent work.—M.A.F.

385. P.-A. STUCKI, "A propos de l'herméneutique post-bultmannienne," *Rev HistPhilRel* 49 (1, '69) 33-54.

This is an attempt to separate and describe two levels of approach in the analysis of biblical texts, carried out in the context of such hermeneutical reflections as are to be found in the works of Bultmann, E. Husserl, L. Hjelmslev, R. Jakobson, C. Perelman, W. Quine and F. Waismann.

The first level is defined as "objective and scientific," and has to do with the "establishing" of probable facts (linguistic and historical), the translation of words according to their form and content, and the discovery of intention on the part of the original speaker toward his first hearers.

The second level deals with the broader reaches of interpretation. Here the author insists on maintaining a dialogical relation among four separate and irreducible categories—dogma, preaching, scientific criticism and personal witness (or existential involvement). Faith belongs to existential involvement not dogma so that the latter may escape the curse of objectification. The greatest error in the realm of theological exegesis is to treat as one thing what belongs to other categories, an error that has blemished in various ways the work of P. Tillich, E. Brunner, H. Braun, E. Käsemann and E. Fuchs. These interpreters are to be criticized at specific points for failing to maintain the proper dialectic among the four major categories in question. By this procedure faith is rendered simply one object among many, and a supposed fixed point such as being, or existence, or language or history is wrongly elected (to the exclusion of all others) as the ground of operation for theological exegesis.—I.W.B.

386. H. WEBER, "Der heilige Kirchenlehrer Beda der Ehrwürdige als Exeget," *TheolGlaub* 59 (4-5, '69) 360-365.

The great church historian Bede is generally neglected in his role as an interpreter of Scripture. To make his exegetical work better known, this article describes his contribution to the exegesis of certain OT and NT books and themes.—G.W.M.

Texts and Versions

- 387r. K. ALAND, *Studien zur Überlieferung des Neuen Testaments* [cf. *NTA* 12, p. 129; § 14-49r].

A. WIKGREN, *JournBibLit* 88 (4, '69) 480-483.—Summary. While it is true that P⁷⁵ gives the text of B a new significance, this may be interpreted in different ways when internal evidence is taken into account. For example, the so-called "Western non-interpolations" cannot be dismissed as such out of hand because of P⁷⁵, which may simply indicate that the interpolations were early and appropriate to their *Ursprungszeit*. Also, A overstresses the generation gap especially in his reference to Hort as "naive" in his dependence on theory rather than on numbers of documents. Finally, reprinting A's critique of the sample pages of the *IGNT* project hardly seems justified in view of what was apparently a misconception of the primary purpose of the sample pages, namely, to illustrate a possible format.—D.J.H.

388. J. N. BIRDSALL, "A Report of the Textual Complexion of the Gospel of Mark in MS. 2533," *NovTest* 11 (3, '69) 233-239.

MS 2533 (formerly Phillipps 22 407) in the Doheny collection of St. John's Seminary in Camarillo, California, was written apparently in Macedonia in 1271 and contains the four Gospels. While the text is essentially Byzantine and it would seem that the Kr text accounts for many of the major variants, other variants suggest that this complexion has been superimposed upon a *Vorlage* which has affinities with the *Iph* group of von Soden, Codex Bezae and the Old Latin, together with certain features of the lectionaries. A study of the Markan quotations of Photius [§ 1-19] revealed a similar collocation of witnesses.—D.J.H.

389. J. G. GRIFFITH, "Numerical Taxonomy and Some Primary Manuscripts of the Gospels," *JournTheolStud* 20 (2, '69) 389-406.

Numerical taxonomy is a statistical method applied in biology and in similar disciplines where the logic of "separative" and "linking" features, on which all stemmatic analysis is grounded, breaks down. The analogy between the problems of these "polythetic" systems in the natural sciences and those posed by "open" or "contaminated" traditions to a textual critic is self-evident. By numerical taxonomy a lineal sequence of "near-neighbor" clusters, into which the MSS are sorted, is established instead of watertight families and sub-groups.

Those specimens with a preponderance of underlying similarities will group close together while those which are most opposed to them will come out at the opposite end of the notional spectrum line. The application of the method is illustrated with a control group of 15 major Gospel MSS.—D.J.H.

390. M. MEES, "Unterschiedliche Lesarten in Bodmer Papyrus XV (P⁷⁵) und Codex Vaticanus aus Joh. 1-9," *Augustinianum* 9 (2, '69) 370-379.

Not all the 205 readings in which P⁷⁵ differs from B should be explained as scribal errors, oversights, itacisms, etc. The use of the article with proper nouns, the position of the pronoun, and the choice of certain verbal forms suggest that the two MSS were written in different settings.—D.J.H.

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391. W. J. BRADNOCK, "Mr. Cranfield and Annotated Bibles," *Churchman* 83 (1, '69) 21-27.

In view of the Bible Society's aims, needs and practical experience, C. E. B. Cranfield's uneasiness about the recent charter changes [§ 13-779] seems neither well-grounded nor justified.

392. C. E. B. CRANFIELD, "A Reply to Mr. Bradnock," *Churchman* 83 (1, '69) 28-30.

W. J. Bradnock [cf. preceding abstract] has not really answered the main points raised in the original article.

393. C. E. B. CRANFIELD, "Postscript on Section Headings for Bibles," *Churchman* 83 (3, '69) 203-205.

Examples of section headings which involve interpretation and the taking of sides in controversial matters.

394. H. BRUPPACHER, "Kleine Beiträge zu einer kommenden Revision der Zürcher Bibel, XI," *KirchRefSchweiz* 125 (17, '69) 257-259. [Cf. § 13-778.]

(1) The verb *episkeptesthai* in Lk 1:68 and 78 should be translated in both verses by the same word. (2) A note on Mt 5:18 should explain that iota is the smallest letter in the Aramaic alphabet. (3) *Schicke sie weg* is preferable to the harsh sounding *Fertige sie ab* in Mt 15:23. (4) The double meaning of *thaumazein* and the meaning of *existanai* should be carefully distinguished throughout.—D.J.H.

395. K.-H. GERSCHMANN, "Zu Johannes Pfefferkorns 'Übersetzung' der Evangelien," *ZeitRelGeist* 21 (2, '69) 166-171.

Pfefferkorn did not translate the Gospels into Hebrew but rather transliterated a German text of the Gospels into Hebrew characters.

396. W. M. GREEN, "Which Version Shall We Use?" *RestorQuart* 12 (1, '69) 26-36.

A brief survey of the American Standard Version, RSV, NEB and *Today's English Version* indicates that the latter three depart from the original text without sufficient reason. RSV frequently assumes the role of interpreter in difficult and questionable passages and is frequently arbitrary in its choice of rendering. NEB and TEV are far bolder in discarding traditional biblical vocabulary and style. The American Standard Version is doubtless the most literal, exact and nearest to the original.—S.E.S.

397. N. R. LIGHTFOOT, "Reaction to Dr. William Green's Paper 'Which Version Shall We Use?' " *RestorQuart* 12 (1, '69) 37-41.

The best translation is not necessarily the one that is most literal; despite G's hesitations, the RSV is still the best translation for the general reader.—S.E.S.

398. O. KNOCH, "Der neue deutsche Einheitstext der Bibel," *BibLiturg* 42 (2, '69) 114-118.

A report on the new translation of the entire Bible designed for use in German, Austrian and Swiss churches and schools to be published by *Katholisches Bibelwerk* of Stuttgart.

399. L. LENTNER, "Alte Bibeln in Österreich," *BibLiturg* 42 (2, '69) 119-131; (3, '69) 191-204; (4, '69) 236-251.

A descriptive survey of biblical MSS in Austria with special attention to Cuthbert's Gospel and to MSS from the Mondsee, Kremsmünster and other monasteries and collections. The second part of the survey concentrates on Carolingian MSS and the third discusses the activities of the scribal schools at various Austrian centers.

400. J.-C. MARGOT, "Langage d'hier et langage d'aujourd'hui," *BibTrans* 20 (3, '69) 7-12.

Traditional biblical translation words with particular connotations and archaic or specialized technical terms are frequently misunderstood, and so the translator must determine the present-day reader's understanding of the biblical vocabulary. The French popular version (*Français courant*), now in preparation, seeks to fill the need for a translation in the language as it is spoken today.—D.J.H.

401. A. S. C. ROSS, "A Connection between Bede and the Anglo-Saxon Gloss to the Lindisfarne Gospels?" *JournTheolStud* 20 (2, '69) 482-494.

From the remark ("Sed hæc quid sunt inter tantos?") attributed to Bede in the Continental Version and the Hague MS of the *Epistola Cuthberti de Obitu Bedae*, there seem to be three theoretically possible hypotheses, namely that Bede translated (1) Jn 1:1—6:9 or (2) the whole of Jn or (3) all the Gospels

and perhaps even other parts of the Bible and hence the work mentioned was only part of his translation. Aldred, the scribe of the Lindisfarne Gospels, may have used Bede's translation in part, and so a linguistic analysis of the Lindisfarne Gospels may tell us the extent of Bede's work.—D.J.H.

402. W. A. SMALLEY, "Suggestions for an Order of Translation," *BibTrans* 20 (3, '69) 12-32.

A new plan for the order and selection of biblical passages to be included in translations published by the Bible Societies.

403. C. R. TABER, "Exegesis and Linguistics," *BibTrans* 20 (4, '69) 150-153.

"Optimal translation of the Bible into any language is possible only through a careful combination of insights and methods from both disciplines. For many of the problems encountered in translating the Bible into European languages arise from inadequate views of the nature of linguistic systems and structures; while many of the problems encountered by translators into 'primitive' languages reflect insufficient exegetical foundations."

404. P. H. VOGEL, "Das Neue Testament von Pater Dr. Konstantin Rösch O.M.Cap. Ein Beitrag zu Geschichte der deutschen Bibelübersetzung," *BibKirch* 24 (3, '69) 96-101.

A description of the editions of Rösch's translation of the NT which appeared between 1914 and 1939 along with examples of renderings changed in the process of re-edition.

405. G.-H. WOLFENBERGER, "Les Éditions missionnaires de la Bible," *RevRéf* 21 (2, '69) 1-14.

Suggestions regarding the order of translation and distribution of the OT and NT in various countries.

NT General

406. J. ALONSO DÍAZ, "Mito o coloración mitológica en la figura del Mesías," *EstBíb* 27 (3, '68) 233-245.

Myth is not here considered in the pejorative sense that the word has when it appears in the NT. In a broad sense, myth can be understood as that form of expression, to some degree necessary and universal, by which man in a more primitive stage of intellectual development attributed those facts he could not explain to a direct intervention of the gods. In a strict sense, phenomenologically, myth was a way for primitive man to understand reality. It appears that the mythological elements, in Israel, surrounding the figure of the messiah, were gradually being demythologized. Such demythologization, initiated in the OT particularly in sapiential literature and that on the Son of Man, was more fully achieved in the NT, though still with serious obstacles, and going from

an eschatology at times crudely futuristic to a kind of eschatology realized in the mystical Christ. This eschatology is a magnificent reality already present, but growing toward its consummation. The article concludes with a short appendix on the messianism and mythology of the fourth *Eclogue* of Virgil.—J.C.

407r. R. DEICHGRÄBER, *Gotteshymnus und Christushymnus in der frühen Christenheit* [cf. *NTA* 12, p. 399; § 13-64r].

G. SCHILLE, *TheolLitZeit* 94 (2, '69) 121-123.—Summary and critique. The volume is a contribution to an interesting theme but suffers from defects in its methodology. Such are, e.g., an arbitrariness in determining the meter, the claim that the community is never mentioned in the hymn, the statement that superfluous language does not belong to the hymn, and finally a failure by the author to follow his own classification consistently. He could have been helped by the reviewer's writing on the literary genres of Qumran.—J.J.C.

408r. M. D. JOHNSON, *The Purpose of the Biblical Genealogies* [cf. *NTA* 13, p. 402].

J. A. FITZMYER, *TheolStud* 30 (4, '69) 700-704.—Summary. This provocative book copes in a very competent way with most of the questions raised by the Gospel genealogies, but there is an unfortunate tendency to assume that Jewish traditions in the rabbinic texts cited can all be traced back to the 1st century A.D. Also, the knotty problem of "God's begetting the Messiah" in Qumran literature is not discussed, and the use of numbers (especially 7) deserves more serious attention. Perhaps J should reconsider the sonship of Jesus in the Lukan genealogy in the light of Lk 1:26-37. Granted that Luke does not have the Nicaean notion of son, he may be suggesting more than messiah.—D.J.H.

409r. M. MCNAMARA, *The New Testament and the Palestinian Targum* [cf. *NTA* 11, p. 371; §§ 14-60r—62r].

C. T. FRITSCH, *BiblOr* 26 (3-4, '69) 240-241.—It is difficult to see how M can refer to *the* Palestinian Targum when, as he himself indicates, there are several Palestinian Targums. Secondly, how does one get back to a pre-Christian date for the Palestinian Targums when the earliest fragments come from the 7th century A.D.? The numerous similarities between these Targums and the NT may simply point to a strong Palestinian tradition imbedded in the Targums rather than to an established text existing before NT times.—D.J.H.

410. S. M. REYNOLDS, "The Zero Tense in Greek. A Critical Note," *West TheolJourn* 32 (1, '69) 68-72.

According to P. Kiparsky, in classical Greek, if the context determined that the time of the action was in the past, the present tense could be substituted for the past tense (usually aorist). The LXX and the Greek NT appear to follow this pattern, e.g. present, aorist and imperfect tenses alternate in Mk 5:35-42. Hence "historical present" is really a misnomer when the present is used as a routine substitute for a past tense. The term "zero tense" more accurately suits

the situation. The term "dramatic present" has been suggested for a present tense used for vividness in describing a past happening. In fine, caution should be exercised about rendering a Greek present by an English present when the situation is in the past. "In the writer's judgment it is unlikely that a genuine 'dramatic present' can be proved to occur in the Greek New Testament."—J.J.C.

411r. J. VAN GOUDOEVER, *Fêtes et calendriers bibliques*, trans. M.-L. Kerremans, *Théologie historique* 7 (Paris: Beauchesne, 1967), 400 pp.

J. MEYSING, *RevQum* 6 (4, '69) 591-605.—The first French translation of *Biblical Calendars* [NTA 4, pp. 191-192], constituting a revised third edition of the work, occasions reflections on the cosmic reference of ancient calendars in general and the interrelationship of the cosmic and the liturgical in Jewish calendars, both biblical and Qumran. The author's presentation of the evidence is clear and orderly, but it does not always give due place to the role of cosmic thought in the redactional work of the OT scribes, thus not clearly presenting the nature of biblical historiography and its relationship to the liturgy.—G.W.M.

Word Studies

412. M. H. BOLKESTEIN, "Het woord 'Elkaar' in het nieuwe testament" [The Word "One another" in the NT], *Ministerium* 3 (3, '69) 37-40.

Allēlōn is used in the NT in an ontological sense (e.g. "speak to one another," Mk 4:41; cf. 8:16; 9:34; Lk 2:15; etc.), mainly, however, to describe early Christian community life: be at peace with one another (Mk 9:50), love one another as Christ did (Jn 13:8, 10, 35; Rom 15:7), serve one another in love (Gal 5:13; 1 Pet 4:10), obey one another (Eph 5:12—6:9). *Allēlōn* refers mainly to members of the community, but sometimes to others as well (1 Thes 3:12; 5:15).—H.M.

413. F. BOURASSA, "Rédemption," *SciEsp* 21 (2, '69) 189-207. [Cf. § 14-67.]

The price paid for our redemption is Christ and God in Christ. It is paid to man when considered from the part of God. The price paid by Christ is himself; it is given to God for men. All is done without our having any title to it. While expiatory pain can be exacted from man, this is secondary to the compensation asked by God from man, but this arises necessarily from the fact that God loves man and thus demands love in return because God desires for man the necessary and pure condition for happiness which is to love without measure.—J.O'R.

414. J. K. ELLIOTT, "The Use of *heteros* in the New Testament," *ZeitNTWiss* 60 (1-2, '69) 140-141.

Heteros and *allos* are interchangeable and synonymous in the NT, but scribes often made the usage conform to classical norms. However, many instances of an unclassical usage of *heteros* are unchallenged by any variant in the MSS. In conclusion three passages are discussed: Mt 11:3; Lk 7:19-20 and Gal 1:6.—J.J.C.

415. F. FLEINERT-JENSEN, "Cooperatio Dei," *DanskTeolTids* 32 (3, '69) 162-175.

The article discusses NT texts containing the words *synergos* and *synergein*, which in certain cases raise the question of "cooperation" between God and man. Theologians ought not to fear this vocabulary once they understand it correctly. It involves a view of creation and an eschatological plan. It expresses an aspect of faith in "the future of God" and can be of assistance to a realistic ethic.—L.-M.D.

416. W. M. GREEN, "New Material on New Testament Musicology," *Restor Quart* 12 (2-3, '69) 114-118.

A brief treatment of the material on musical terms found in Kittel, *TWNT*, VIII, pp. 492-506, and G. W. H. Lampe, *A Patristic Greek Lexicon*, pp. 1539-1540. The latter defines *psallō* as "sing with musical accompaniment," and *psalmos* as "a song sung to the harp, psalm." However, his citations suggest that in the patristic period the terms often meant singing without any musical accompaniment.—J.J.C.

417. J. L. MCKENZIE, "Key Words in Scripture—Dominion," *LivLight* 6 (3, '69) 90-95.

A brief biblical-theological study of the concept of man's dominion over nature.

418. J. SALGUERO, "El tema bíblico del 'desierto' y su importancia teológica," *Communio* 2 (2, '69) 263-274.

In the Bible the desert has two meanings: a geographical place, desolate, accursed and demon-ridden; and a privileged period of salvation-history characterized by God's intimate communion with his people. The latter meaning predominates and takes on an eschatological dimension. The concept is traced here through the OT and then through the NT where its relationship to Christ, the church and the Christian life is spelled out.—G.W.M.

419. B. SCHWANK, "Theaterplätze für 'Gottesfürchtige' in Milet," *BibZeit* 13 (2, '69) 262-263.

O. Deissmann, *Licht vom Osten* (4th ed., 1923), p. 391, quotes an inscription from Roman imperial times found in the theater of Miletus which reads, *topos eioudeōn tōn kai theosebion*, "the place of the Jews who are also god-fearing." One would expect the god-fearing to be a class apart, but the inscription shows that for the people of Miletus there was little difference between a Jew and a god-fearing Greek. The author, visiting the spot, found that Deissmann's description of the site was erroneous. The inscription is in the eastern, not the western, part of the theater.—J.J.C.

Bulletins

420. S. MACL. G[ILMOUR], "Recent Books on the New Testament," *AndNewt Quart* 10 (1, '69) 31-34.

A bulletin of 18 recently published books, reprints and translations on several areas of NT study.

421. C. MARTIN *et al.*, "Écriture Sainte," *NovvRevThéol* 91 (7, '69) 674-705.

Substantive reviews of 44 recent books, almost all NT works, arranged under the following headings: textual criticism and bibliography, Gospel studies, Jesus' resurrection, Pauline studies, NT theology and hermeneutics, apocrypha.

422. F. A. M[ECHAM], "Recent Works on N.T. Greek," *AusCathRec* 46 (4, '69) 328-331.

A bulletin of grammars and reference works published in recent years.

423. C. WIÉNER, "Bulletin biblique," *MaisDieu* 99 ('69) 210-220.

A general bulletin of recent work on the Bible.

GOSPELS—ACTS

Gospels (General)

424. O. BETZ, "Die notwendigen und die unnützen Fronten. Jesu Weisungen über Nächstenliebe, Vergebung und Feindesliebe," *BibKirch* 24 (3, '69) 78-81.

The love of neighbor which Jesus preaches is a new perspective according to which the categories of friend and enemy cease to exist. In all his teaching Jesus seeks to lead men to freedom and calls them to overcome the barriers and obstacles which block the way.—D.J.H.

425. M. BLACK, "The 'Son of Man' Passion Sayings in the Gospel Tradition," *ZeitNTWiss* 60 (1-2, '69) 1-8.

The article is mainly a reply to H. E. Tödt's *The Son of Man in the Synoptic Tradition* (1965) as representative of the minimizing view of Isaianic influence on the passion sayings in the Synoptic tradition. Further, he with many others assumes that the Son-of-Man sayings predicting the passion are confined to Mark. It is true that Q does not contain the doctrine of the suffering Son of Man, yet Q has sayings where Jesus refers to himself as Son of Man in his humanity and humiliation (Mt 8:20; 11:19 parr.). Tödt omits entirely Lk 24:7. Yet the linguistic evidence of the verse points, perhaps decisively, to a traditional non-Markan source from an Aramaic-speaking milieu for this Lukan passion logion. Also, there are solid grounds for tracing the scriptural background of Lk 22:37 and Rom 4:25 to the influence of Second Isaiah. Tödt claims that the soteriological influence found in the Son-of-Man sayings was

introduced by the early community into a tradition previously without this soteriological tradition. This distinction, however, is impossible to prove, and a far higher degree of probability attaches to the opposite proposition that these prophecies were soteriological from the start—whether they were actually uttered by Jesus or not.

Another source for Son-of-Man sayings is the Johannine tradition, especially Jn 3:14 and 12:32. These logia seem to be based on Isa 52:13. The Aramaic word *'zdqyp* means both “be exalted” and “be crucified.” The ambiguity of the Aramaic verb strongly suggests that Jn 12:32, far from being a Johannine creation, was circulating in an Aramaic-speaking, almost certainly Palestinian milieu. The possible Aramaic root for the non-Markan tradition of passion sayings is as powerful an argument in favor of its dominical origin as any similar considerations regarding the Q tradition. The post-Easter “resurrection—ascension” kerygma may well be grounded in a pre-Easter “exaltation—resurrection” *didachē* traceable to the mind of the Lord himself. Moreover, the Isaianic influence, no less than any from Dan, Hos or Pss was formative for this whole tradition. Next to Isa the Aramaic Targum’s understanding for Hos 6:1 f. was the most important element in the inspiration of that tradition, whether it stems from the teaching of Jesus himself or was formulated in the earliest Scripture-based kerygmatic doctrines of the early church.—J.J.C.

426. F. DATTLER, “Novas Luzes sobre os Irmãos de Jesus,” *RevistCultBíb* 5 (10-11, '68) 90-92.

A brief survey of the NT evidence, concluding that the “brothers” of Jesus were not sons of Mary nor apostles.

427. J. DUPONT, “Comprendre l’Évangile,” *ParLiturg* 51 (5, '69) 428-446.

An essential for the understanding of the Gospels is the knowledge of the literal sense of the original, and for this purpose the work of exegetes with their literary criticism, form-criticism and redaction-criticism is needed. Next, certain practical steps in the study of the Gospels are outlined. Finally, the theological problem on unity and diversity in these writers is considered. This unity must be found, not by harmonization, nor by elimination, but by referring all to the central event of the coming of Jesus Christ. Furthermore, the text should be reinterpreted to draw from Jesus’ teaching lessons which are applicable to the Christian’s life today. The essential, however, is not a series of moral obligations but one’s commitment to Jesus Christ.—J.J.C.

428. R. A. HARRISVILLE, “Jesus and the Family,” *Interpretation* 23 (4, '69) 425-438.

Three sayings of Jesus (Mk 13:12 f. parr.; Lk 14:26 par.; Mt 8:21 f.), in which he appears to call for the ruin of the family structure as we know it, are studied and, when compared with similar statements in orthodox and sectarian Judaism of that day, are found to differ strikingly from them. On the

other hand, the NT upholds family relations, e.g. the command to honor father and mother occurs five times in the Synoptic tradition. This duality to Jesus' attitude toward family obligations is rooted first of all in the rejection of legality and hence of casuistry and preoccupation with the universal and theoretical. Secondly, the rejection of legality as possible guarantee of the rightness of the deed done, and freedom to abandon oneself to the concrete instance leaving the judgment to God constitute a discipleship or community which transcends any other.—J.J.C.

429. M. MASINI, "Discepoli del Signore," *Servitium* 3 (11, '69) 501-514.

Unlike some other religious teachers, Jesus did not ask men to withdraw from the world and to live in religious communities; he did not look upon women as inferior. Among his followers some were called to leave father, mother, home and family, but these were few and were the apostles. All men, however, were called to be his disciples and the essential element in discipleship was the spirit of community or unity. For some this meant family and married life; for others a life of monasticism. Yet it would be wrong to look upon the monk as the only true disciple of Christ. The layman and the monk follow different ways to the fullness of discipleship. In his relationship to Jesus the disciple accepts his teaching and lives according to his doctrine and example. The disciple is such insofar as he follows the master in the fullness of his mystery. Although the number of the disciples will always be relatively small, yet their testimony will be efficacious as bearing witness to the presence of the Lord.—J.J.C.

430. T. McDERMOTT, "The Four Types of Gospel," *NewBlackfr* 50 (593, '69) 700-708.

The description of Jesus' journeys illustrates how the four Evangelists differ. For Mark Christ's journeying performed the dramatic function of presenting an existential challenge to faith. For Matthew it performed the didactic function of instructing the nascent church in its missionary obligations. For Luke it was the central and critical period of the journey of all history. For John the journey has become the "event" of God himself, an event which is the archetype of all history. Mark's drama, Matthew's memoir, Luke's historical study and John's revelation of God are all Gospels, but what different types of Gospel they are!—D.J.H.

431. D.-M. MONTAGNA, "Le donne di Galilea nel ministero di Cristo," *Servitium* 2 (10, '69) 245-257.

A well-defined group of women are mentioned in the Gospels because they are inseparably bound up with essential episodes of the life of Christ. The note of service brings them in line with the active women disciples of Acts and the Pauline letters. These women are: Mary of Magdala, Joanna, Susanna, Mary, the mother of James (and probably the wife of Cleopas), and Salome. They are characterized—like the Twelve—by their following Christ in a way that implies a total renunciation and a radical change of life, as well as an unequalled inti-

macy with the Master. These women belonged to the few "friends" of Jesus who did not fail him. They are part of the mystical church whose head is Mary rather than Peter. Their role is discreet and profound, and not less essential than that of the Twelve.—H.M.

432. A. J. NOVAK, "The Virgin Birth: Ad Reuther," *Continuum* 7 (3, '69) 443-452. [Cf. § 14-86.]

Sober scholarship cannot prove decisively that Jesus had brothers (siblings) and that Mary was therefore not a virgin. The passages traditionally cited in support of the Virgin Birth (Mt 1:18-25; Lk 1:34-37) arise from different traditions, and this fact would suggest that the accounts contain at least some objectivity. Furthermore, although in classical Greek the word *adelphos* cannot be applied as extensively as its Hebrew equivalent, the LXX usage (e.g. Gen 13:8; 2 Sam 19:11-12; Deut 25:3) makes it clear that the "brothers" of Jesus need not be the uterine sons of Mary and Joseph. While James is described as the son of Mary, this Mary could well be a sister-in-law of Jesus' mother. If James were a blood brother of Jesus, why would he have entrusted his mother to John's care? The similarities between Jesus and James are not decisive; the description given in Hegesippus seems to be a standard one for certain OT personages, and there are even more similarities between Stephen's death in Acts and Jesus' death in the Gospels. Finally, the fact that Ignatius and other Church Fathers support the Virgin Birth in the face of the Gnostic tendency to make Christ "extra-terrestrial" indicates the importance of the dogma in the mind of these Fathers. It would have been much easier to deny the Virgin Birth while asserting the incarnational aspect of the Christian message.—D.J.H.

433. R. SCHNACKENBURG, "The Primitive Church and its Traditions of Jesus," *Perspective* 10 (2, '69) 103-124.

With a view to exploring the relationship between the formative procedures of the early church and the traditions it received, an examination is made of Mk 6:1-6 parr., Mk 11:11-19 parr., some parables and some Son-of-Man sayings. The materials themselves suggest caution in drawing conclusions. Some conclude that the church shaped the traditions according to its own Christology. "Many things point rather to the impression that the primitive community did not put its own Christian confession in the mouth of Jesus as a sort of self-witness after the event, but that it handed down the words of Jesus in the decisive passages essentially unchanged."—G.W.M.

- 434r. R. SCHÜTZ, *Johannes der Täufer* [cf. *NTA* 12, p. 150].

A. SMITMANS, *TheolRev* 65 (3, '69) 194-195.—Summary. While the work succeeds in depicting John as a figure in his own right, it hardly offers new results to scholars. It does not distinguish precisely enough the relation between history and the different levels of preaching both in the church and in John's own circle.—D.J.H.

435r. R. SCHÜTZ, *Johannes der Täufer* [cf. *NTA* 12, p. 150].

W. WINK, *John the Baptist in the Gospel Tradition* [cf. *NTA* 13, p. 275; §§ 14-88r—90r].

G. SCHNEIDER, *BibZeit* 13 (2, '69) 307-310.—John's baptism, Schütz believes, does not derive from Qumran nor from proselyte baptism; its origin lies solely in the personality of the man. Whether or not he himself needed that baptism is left an open question. To a large extent the book unfortunately neglects form-criticism and redaction-history. Wink takes as the main problem, not the question of the historical Baptist, but why the Gospel tradition accords such a prominent place to John. He thinks that "the image of John as formulated by Jesus possessed an inner dynamic which accounts for its subsequent development." The book clearly and concisely presents his thesis, skillfully makes use of extensive literature and convincingly explains the Gospel tradition about the Baptist.—J.J.C.

Jesus

436r. S. G. F. BRANDON, *Jesus and the Zealots* [cf. *NTA* 12, p. 133; §§ 14-95r—96r].

M. DE JONGE, *VigChrist* 23 (3, '69) 228-231.—Summary of the thesis of the book. The evidence is carefully selected to establish the thesis, which, however, cannot stand. One of B's key pericopes, Mk 12:13-17 parr., is examined, leading the reviewer to make the following observations. (1) B interprets the pericope in the context of Mk understood as an apology to Roman Christians, ignoring both form- and redaction-criticism. (2) It is questionable whether an apologetic tendency dominates Mk 12:13-17, since several other tendencies are clearly present. (3) B assumes without evidence the doubtful proposition that devout Jews in this period were necessarily in sympathy with the Zealots. (4) Lk 23:2-5 is rightly connected with the pericope in question, but it cannot be used to show Jesus' attitude toward his own mission.—G.W.M.

437r. ———, *Idem*.

A. T. KRAABEL, *Dialog* 8 (4, '69) 310-312.—Extensive summary. B's most powerful argument is his careful reconstruction of 1st-century Jewish and Christian history. While he may press his evidence unmercifully at times, it is striking how many vexed NT passages clear up when fitted into his reconstruction of the history and theologies of the 1st century. Several examples are cited.—D.J.H.

438r. ———, *Idem*.

B. VAWTER, *TheolStud* 30 (3, '69) 498-500.—B's use of the Gospel evidence is calculated never to permit him to lose in the exchange. Nowhere is the historical reliability of the Gospels or their redactional interests considered

apart from the *Tendenz* that B has assigned to them. Questions are provoked on every page. Why did Mark "conceal" the presence of a Zealot among Jesus' followers so ineffectively? If Jesus led an armed and fierce band, why was he taken so easily and why did he die in isolation from his followers? Does 1 Cor 3:5-9 indicate that Paul "denigrated" Alexandrian Christianity? Is Gal 2:1-10 consonant with the idea that Paul insinuated that the Jerusalem Christians taught another gospel?—D.J.H.

439r. ———, *Idem*.

W. WINK, "Jesus and Revolution: Reflections on S. G. F. Brandon's *Jesus and the Zealots*," *UnSemQuartRev* 25 (1, '69) 37-59.—What distinguished the various Jewish parties was not so much their attitudes toward their oppressors as their strategy in dealing with the oppression. B has not been able to establish that the Christians were predisposed toward armed conflict and favored the Zealot party. Despite his many arguments, B has not disproved Eusebius' report that the Christians escaped to Pella. In fact, it is quite reasonable to suppose that the Jerusalem Christians, after the execution of James and certain other leaders, saw the handwriting on the wall and fled the city before they might suffer even worse persecution. Furthermore, B's treatment of Mk seems to confuse what can be called the "gentilization" of the Gospel tradition with the de-politicization of that tradition. Finally, this is the first work since A. Schweitzer's which deals seriously with Jesus' own intentions within a consistent eschatological perspective. While B is not the first to paint Jesus in the colors of a religio-political revolutionary, his is the first really thorough attempt for which the times were ripe.—D.J.H.

440. T. HORVATH, "Why was Jesus Brought to Pilate?" *NovTest* 11 (3, '69) 174-184.

Jesus' claim to have a special relationship to Yahweh, as to his Father, caused suspicion among the Jews, but his faithful observance of the Law might have suggested that Jesus was thinking of messiahship in the current official meaning of the term: the real historical salvation of Israel. According to the historical circumstances, the one sign which would prove Jesus' claim was the liberation of Israel from the Roman Empire. Therefore, the leaders of Israel had sought to bring Jesus into conflict with the Roman authorities (Mk 12:13-17; Mt 23:15-22; Lk 20:20-26; Jn 18:29-32), but he always managed to avoid direct confrontation. Jesus' claims sounded like arrogant blasphemy to the Sanhedrin, fully deserving of death according to the Scripture, but in order to give to Jesus his final chance and to provide an unambiguous yardstick for the whole of Israel, they took Jesus and brought him to Pilate. He failed in his final confrontation with the Roman Empire and died. After this the Sanhedrin and the Jews of Jerusalem could not see Jesus as anything but a liar and an impostor.—D.J.H.

441. M. LACONI, "La preghiera solitaria di Gesù," *SacDoc* 14 (53, '69) 25-60.

Solitude is for Christ no evasion, but it forms and shapes his character. In such a context we have to understand concepts like "desert," "mountain," "night," "voice," "intercession," which make up the framework of Christ's prayer. These topics we find in both OT and NT. In all these places and circumstances Jesus is alone (with the Father) mainly because of his incommunicability as being the Messiah and the Son of God, who, however, has come to save us and to take us to himself.—H.M.

442. L. MALEVEZ, "Jésus de l'histoire et interprétation du kérygme," *Nouv RevThéol* 91 (8, '69) 785-808.

Bultmann holds that we know only the *Dass* of Jesus, i.e. that Jesus was born, lived, was crucified, died and was buried is all that is needed for Christian faith. However, if the documents allow us in some measure to reconstruct the personality and teaching of Jesus, we would be failing in our duty as believers if we did not study them for this purpose. The kerygma combines with the *Dass* the *Was* and the *Wie*, i.e. Jesus' moral personality; and his teaching, message and preaching. Necessarily the kerygma is connected with his personality. Even a mutilated kerygma could not be interpreted without reference to the appeal historically launched by Jesus; the manner in which the Christ of faith was formed in the conscience of the church would naturally prompt a desire for an explanation, an inquiry about the historical Jesus. The kerygma cannot make any statement about Jesus except in the light of the Jesus who is portrayed in the Gospels.—J.J.C.

443. R. MARLÉ, "Le Jésus historique et le mystère de Noël," *Études* 331 (11, '69) 728-738.

In the light of modern Gospel scholarship there is a danger of undervaluing the "mystery" of Christmas. Just as the Gospels are written from a post-Easter viewpoint, so Christmas gets its meaning from the pascal perspective. But the contact with the historical Jesus which Christmas implies is necessary in its own right for understanding Easter.—G.W.M.

444. E. NEUHÄUSLER, "Der Appell Jesu an die Einsicht des Menschen," *BibLeb* 10 (3, '69) 232-235.

In his preaching Jesus aims to arouse insight into the demand of God. While he may often seem to be appealing to common sense, in reality he is drawing men to the realm of salvation-history by constantly reminding them that the kingdom is near.—D.J.H.

445. P. E. A. PONTE, "A Concepção Virginal de Jesus e a Mentalidade Contemporânea," *RevistEclBras* 29 (1, '69) 38-63.

Mutual misunderstanding on the part of theologians and scientists has raised difficulties concerning the virginal conception of Jesus. This misunderstanding is first considered, then the theological concept of the virginal conception is

examined and finally the virginal conception, transcendence and modern scientific thought.—J.J.C.

446. G. STRECKER, "Die historische und theologische Problematik der Jesusfrage," *EvangTheol* 29 (9, '69) 453-476.

The position of M. Kähler is given, then four manners of presenting Jesus. Next certain controversial questions are considered: e.g., some deny that Jesus ever predicted an imminent parousia; others rely on the parables, though these do not give a clear witness since they assume a picture of Jesus which needs to be proved. Bultmann considered the Jesus tradition was authentic when it differed from the Judaism of that day. Qumran, however, has taught us that at that time Jewish views were far more diversified than hitherto suspected. Form-criticism has not solved the problems. The task today is to discover the origin of the Synoptic and the pre-Synoptic traditions. Among theological problems is the danger of faith being betrayed to history. The Evangelists wrongly give the impression that a historical fact was the exclusive source of faith. However, the Jesus narrative in the Gospels is itself an expression of the wager of faith. In fine, the aim of historical criticism will have to be primarily the witness of the NT writers about Jesus as the Christ of faith.—J.J.C.

447. R. G. TANNER, "Jesus and the Fatherhood of God," *Colloquium* 3 (3, '69) 201-210.

The legal and political influences of the Roman Empire may have helped in developing the concept of God as the heavenly father in Jesus' preaching. The view of Yahweh as having power of life and death over his son is similar to the notion of *vitae necisque potestas*, and the tenants' plot to kill the heir in Mk 12:1-12 makes sense in the light of *usucapio pro herede*. It was almost inevitable that some Jewish thinker would project Yahweh as the Father in heaven on the analogy of Augustus as the *pater patriae*. Since the term *basileia* was used to describe the *Imperium Romanum*, Jesus with his *basileia tōn ouranōn* may be opposing the *basileia tōn Rōmaiōn*. In Jesus' own lifetime both of Caesar's heirs (Gaius and Germanicus) were sent to the East to confront the Parthians; so the Son of God is sent to confront the evil one. Jn 15:15 suggests that the Last Supper was viewed as a manumission in which the disciples were set free from dependence on Jesus and made inheritors of the *imperium*. Finally, instead of invoking the *pater patriae*, the disciples are urged to pray by invoking the *pater caelestis* (Mt 6:9).—D.J.H.

The Resurrection

448. D. BROADRIBB, "La trian tagon" [The Three Days], *BibRevuo* 5 (3, '69) 153-167.

A review of the Gospel data on Jesus' resurrection, contrasted with some recent theologizing on the subject (especially Paul Tillich).

449. G. GHIBERTI, "Bibliografia sull'esegesi dei racconti pasquali e sul problema della risurrezione di Gesù (1957-1968)," *ScuolCatt* 97 (Suppl. 1, '69) 68*-84.*

A listing of close to 500 items on the resurrection from the last decade, arranged under fifteen headings (pericopes, apparitions, empty tomb, faith, theology, historicity, etc.).

450. A. LEGAULT, "Christophanies et Angélophanies dans les récits évangéliques de la Résurrection," *SciEsp* 21 (3, '69) 443-457.

There are three basic forms of appearances in the NT resurrection accounts. (1) Christophanies to the apostles. If the apparition to Peter is granted little space in the NT (1 Cor 15:5; Lk 24:34; Mk 16:7), it is probably because according to Deut 19:15 at least two witnesses were deemed necessary for official acceptance. The apparition to the "Eleven" (Mk 16:14; Mt 28:16; Lk 24:9, 33; Acts 1:26; 2:14) constitutes the culminating point of the apostles' experience and also the point of departure for their apostolic mission. Each Evangelist has synthesized, according to his own theological viewpoint, numerous and varied appearances of the Risen One to the apostles as a group. (2) Christophanies to individuals. Since these appearances were private and did not have an official character, they could not be used in the apostolic kerygma. Conserved in local communities, they lay open to anecdotal and spiritual development by the Evangelists. (3) Angelophanies. Not all the details in the empty tomb narrative need be understood as historical facts. Rather Mark and the other Evangelists use the biblical convention of *angelus interpres* to dramatize the women's recognition that the empty tomb means that Jesus is risen. The angelophanies here are literary creations.

The Evangelists have chosen to reverse the order of official acceptance (apparitions to the apostles as a group, to individuals, angelophanies to the women) of the various appearances into the apostolic tradition. Beginning with the discovery of the empty tomb and with the appearances to individuals, they crown their works by the appearance to the official witnesses who are charged to proclaim the good news to the whole world.—D.J.H.

- 451r. W. MARXSEN, *Die Auferstehung Jesu von Nazareth* [cf. *NTA* 13, p. 271].

J. ROLOFF, *LuthMon* 8 (9, '69) 431-432.—Extensive summary. Praised with reservations. Several points are challenged in M's exegesis of 1 Cor 15, e.g. that Paul did not understand his Damascus experience as an appearance of the risen Christ, that the resurrection is only an interpretation. Also, M tends to divorce faith from the Easter-event.—J.J.C.

452. J.-D. PICHARD, "La Résurrection. Bulletin bibliographique," *VieSpir* 121 (563, '69) 159-161.

A survey of four books recently published in French on the resurrection.

453r. M. RAMSEY, *La Résurrection du Christ, Essai de Théologie biblique*, trans. H. Savon (Tournai: Castermann, 1968), 148 pp.

C. JOURNET, "La Résurrection du Christ. Un livre de Michael Ramsey," *NovVet* 44 (3, '69) 213-225.—Extensive and appreciative summary of the book.

454r. H. SCHLIER, *La Résurrection de Jésus-Christ* (Mulhouse: Salvator, 1968) [cf. *NTA* 13, p. 273].

J. DANIÉLOU, *La Résurrection* [cf. *NTA* 13, p. 400].

P. DE SURGY ET AL., *La résurrection du Christ et l'exégèse moderne* [cf. *NTA* 13, p. 400].

M. MORLET, "La Résurrection du Christ. Où en est la recherche exégétique actuelle?" *EspVie* 79 (41, '69) 601-606.—A summary of the authors' views on the resurrection texts of the NT. Schlier's presentation of the mystery of the resurrection is very clear and rich spiritually, and Daniélou's survey of patristic thought on the resurrection shows how theologians express themselves in terms of the scientific concepts of their day. While some of the papers from the 1967 congress held at Angers are of a technical nature, an attentive study will help the reader to penetrate more deeply the message of the Evangelists.—D.J.H.

455. J. J. SMITH, "Resurrection Faith Today," *TheolStud* 30 (3, '69) 393-419.

What can we actually know concerning the Easter events? (1) 1 Cor 15:1-11. Paul does not explicitly mention the empty tomb, but even if he had no definite report, he assumed that there had been a true transformation and glorification of the dead body and thus also an "emptying" of the grave. The expression "on the third day" is frequently used in the OT at decisive points in salvation history to indicate a turning point that separates the old from the new, and was probably so understood in the early church. The enumeration of witnesses aims to show that the resurrection was a real event assured by credible witnesses. Since Paul knew Peter and James personally and had visited Jerusalem, he was informed at first hand about that which he passed on. (2) The Empty Tomb. The oldest form of Mk 16:1-8 spoke of women coming to the tomb, of their astonishment at finding it empty and of their flight. General historical considerations confirm the reliability of this tradition. The disciples of Jesus would not have been able to preach his resurrection if they could be refuted by the presence of Jesus' tomb in which his body was present. While Jewish polemic gave various explanations for the emptiness of the tomb, it shared the conviction that the grave was empty and never hinted at the contrary. Finally, if the story were a late fabrication, why did it come to be framed almost exclusively in terms of women witnesses, who were invalid witnesses according to the Jewish principles of evidence?—D.J.H.

Christology

456. W. L. DULIÈRE, "Theos – Dieu et Adonai – Kurios, Conséquences de l'addition d'un Jésus-Kurios à l'Adonai-Kurios dans la terminologie chrétienne," *ZeitRelGeist* 21 (3, '69) 193-203.

By its ambiguity the title *kyrios* facilitated the process of Jesus' deification. As a respected teacher Jesus merited the title *kyrios* from his followers, and the cry in Mt 8:25 ("Lord, save us!") witnesses to their belief in his power. Yet Mk 13:20 ("If the Lord had not shortened the days . . .") implies that a distinction was drawn between Jesus as *kyrios* and Adonai (Yahweh) as *kyrios*. In Acts 2:36 it is said that God made Jesus both Lord and Christ. 1 Cor 12:3 suggests that the title *kyrios* is to be applied only with caution, and Jas 1:1 distinguishes God and Jesus as *kyrios*. The notion of divine paternity and the importance of Pss 2 and 110 in the early church were finally decisive in removing the distinction between Jesus-*Kyrios* and Adonai-*Kyrios* and ultimately in developing the doctrines of Jesus' divine filiation and his divinity.—D.J.H.

457. R. T. FRANCE, "The Servant of the Lord in the Teaching of Jesus," *TynBull* 19 ('68) 26-52.

Recent studies by C. F. D. Moule, C. K. Barrett and M. D. Hooker by and large admit the authenticity of the sayings in which Jesus speaks of his vicarious and redemptive death but deny their dependence on Isa 53 and find in Dan 7 the chief, if not the only, source for Jesus' idea of the suffering Son of Man. Jewish apocalyptic and rabbinic writers, however, interpret the Danielic Son of Man as a victorious person, a figure of the saints only after they are invested with power. Furthermore, the identification of the saints with the Son of Man rules out the concept of vicarious suffering. On the other hand, the one formal quotation of Isa 53 attributed to Jesus (Lk 22:37), two clear allusions (Mk 10:45 and 14:24), other probable allusions (Mk 9:12; Mt 3:15), Jesus' use of Isa 61:1-3, and the passion predictions point to Isa 53 as the source of Jesus' idea of his vicarious and redemptive death. Both the Son of Man (Dan 7) and the Servant of Yahweh in Isaiah play distinctive roles in Jesus' view of his mission. Isa 53 is the blueprint for his earthly mission, Dan 7 for his future exaltation; and he applies the two passages respectively to these two phases of his mission.—J.J.C.

458. A. HAM, "Towards a Christology for Today's Man," *CommViat* 10 (4, '67) 203-210.

The great dilemma of contemporary Christology is to avoid making Jesus Christ so human that he cannot be divine any more, and to avoid presenting him as so divine that he is good for nothing. So a Christology which does not do justice to both the incarnation and the resurrection is insufficient. In the incarnation God irrupts into history and becomes man through the *kenōsis* of Jesus Christ, while in the resurrection man enters eternity and the limits of

humanity are loosened through the exaltation of Jesus Christ. In both cases we see the majestic action of God apart from any human concourse. By the incarnation we are challenged to become fully human, and by the resurrection we are invited to share in the new humanity and the new cosmos initiated through the raising of Jesus.—D.J.H.

459. R. N. LONGENECKER, "The Messianic Secret in the Light of Recent Discoveries," *EvangQuart* 41 (4, '69) 207-215.

Behind the hesitancy of Jesus, the Qumran Teacher of Righteousness and Simon Bar Kocheba to assert their claims to messiahship more positively lies a common motif that is basic in Jewish thought. In all three cases there is an external acclamation, a reticence on the part of the individual to speak of himself in the terms used by others, and a consciousness of the ultimate validity of the title employed. Common to all three seems to be the conviction that no man can be defined as a messiah before he has accomplished the task of messiah. It is interesting that only in Lk 24:26 and 46, both accounts of post-resurrection appearances, is Jesus presented as directly initiating the discussion regarding his messiahship and as relating the OT to himself in explicit messianic terms.—D.J.H.

460. B. WILLAERT, "Jezus, de Zoon Gods" [Jesus, the Son of God], *CollBrug Gand* 15 (1, '69) 3-16.

Since Reimarus and Bultmann we have learned to distinguish between the historical Jesus and the Jesus of our faith. Yet, it is true: the faith in the post-paschal Jesus rests on the fact of the prepaschal Jesus. So also his *Hoheitstitel*: Son of God, Messiah (Christ) and *Kyrios*. Jesus probably never called himself verbatim "Son of God," although his enemies accuse him of that (Mt 27:43), but only "the Son" *simpliciter* (Mt 11:27 par.; Mk 13:32); and in turn, he called God his Father (my Father, the Father, the heavenly Father), showing a special relation to God, which is also underlined by the familiar name "Abba=Daddy," coined by Jesus. Texts which speak about the "Son of God" are probably of a post-Easter nature. Yet, many shades of that term are pre-Easter: the "Davidic Son of God" (Rom 1:3; Acts 13:33; 2:30; Mk 12:35-37); the absolute use of "The Son," showing his eschatological function (1 Thes 1:10; 1 Cor 15:28; Mk 13:32; Mt 11:27); texts like "The Son was sent," hinting at his pre-existence (Gal 4:4-5); the Son of God was wonderfully conceived and performed miracles (Lk 1:35; Mk 5:7-8) and suffered like the just men of the OT (Mt 27:54=Lk 23:47).—H.M.

461. H.-J. WINTER, "Der christologische Hoheitstitel 'Theos' im Neuen Testament," *BibLiturg* 42 (3, '69) 171-190.

The question as to whether or not the NT describes Jesus by the title "God" must be answered in the affirmative. There are three clear instances: *theos ēn ho logos* (Jn 1:1); *ho kyrios mou kai ho theos mou* (Jn 20:28); *ho thronos sou*

ho theos (Heb 1:8). In five other texts (Jn 1:18; Tit 2:13; 1 Jn 5:20; Rom 9:5; 2 Pet 1:1) the more probable interpretation is that the title *theos* is applied to Jesus. Since Jesus was called *kyrios* in the early church and since *kyrios* was the standard translation equivalent for Yahweh in the LXX, *theos* came to be applied to Jesus (mainly in the later NT writings). While the combination of *theos* with *sōtēr* in Tit 2:13 and 2 Pet 1:1 might imply a Hellenistic origin for the title, the clearest instances suggest a Jewish background: Heb 1:8-9 cites Ps 44; Jn 20:28 sounds like an OT formula; Jn 1:1 imitates Gen 1. That most of the texts are doxologies or hymnic fragments makes a liturgical *Sitz im Leben* almost certain, and this fact enables us to conclude that the title is an existential definition emphasizing the soteriological aspect of Jesus' activity.—D.J.H.

Christology, cf. § 14-525.

Synoptics

462. E. C. BLACKMAN, "New Methods of Parable Interpretation," *CanJourn Theol* 15 (1, '69) 3-13.

The work of A. Jülicher, C. H. Dodd and J. Jeremias has been surpassed in the recent parable studies of D. O. Via and G. V. Jones, because both authors refuse to be content with merely historicocritical interpretation. They demand we come to terms with allusive symbolical language which is both elemental and capable of profound meaning. Via and Jones face the problem of continuity between the Jesus of history and the Christ of faith by discovering the object of the later kerygma in the parables. They incorporate the existentialist hermeneutic by treating the parables as capable of generating fresh relevance for today's situation and they are also in contact with other literary studies. Still it must be urged that a parable is pregnant with more meaning than even Jesus intended and this capacity for new relevance depends on the inherent potential and many-sidedness of the parables themselves. The parable of the Good Samaritan illustrates that the historical research that was necessary for full evaluation and to prevent unrestrained allegorizing must not now be allowed to become a limiting factor. The plain historical exposition is enough, without an elaborate hermeneutical process of contemporizing.—S.E.S.

- 463r. R. BULTMANN, *The History of the Synoptic Tradition*, 2nd ed. [cf. *NTA* 13, p. 267].

A. T. HANSON, "The Great Form Critic," *ScotJournTheol* 22 (3, '69) 296-304.—J. Marsh's translation is excellent, but the indexes are totally inadequate. While form-criticism is a valuable and ordinary tool employed by exegetes, B's conclusions from this method are, by and large, unacceptable because of several false assumptions, e.g. his principle of diminishing content, i.e. that abundance of detail, the appearance of names and of definite circumstances are proof of a late composition; that, since "I-sayings" abound in apocryphal writings, the "I-

sayings" of Jesus are not authentic. Furthermore his methodology is dubious. He adduces parallels for all the details of miracle healings and concludes that the narratives are legends. However, it would be difficult for anyone to narrate any healing without using at least some of the details given. Moreover, the assumption seems to be the rationalistic one that no such healings are possible. B argues that *talitha komi*, *ephphatha*, etc., are paralleled by the mysterious foreign words used by healers in Hellenistic healing stories. The objections can be raised that Mark translates the foreign words and that for the original Aramaic-speaking community which Jesus addressed the expressions would be clearly intelligible. Several examples are cited (Mk 10:35-45; 46-52; 13-16) in which B discovers discrepancies in Mark, using speculations which are as arbitrary as those previously used by conservatives who strove to harmonize the Synoptic account.—J.J.C.

464. R. A. EDWARDS, "The Eschatological Correlative as a *Gattung* in the New Testament," *ZeitNTWiss* 60 (1-2, '69) 9-20.

It would seem that the Son-of-Man Christology originated in the early church. Of the future Son-of-Man sayings in Q, four are eschatological correlatives (Lk 11:30 par.; 17:24 par.; 17:26 par.; 17:28, 30 par.). The eschatological correlative is a *Gattung* with these elements—protasis: *kathōs* (*hōsper*), verb in the past or present tense; apodosis: *houtōs* (*kata ta auta*), *estai*, *ho hyios tou anthrōpou*. The eschatological correlative occurs only once (Mt 13:40 f.) in the Synoptics outside of Q. The survey of the evidence indicates that an eschatological correlative does exist, that its first appearance is in the Q material and that it has been used in various ways in other theological traditions to express a variety of Christological beliefs. Rather than adopting an already existing form, the Q community created the eschatological correlative to express its particular theological intention in referring to the Son of Man who is to come.

The recognition that the bulk of the future Son-of-Man sayings in Q are part of a similar form leads to the conclusion that the present state of these sayings is clearly the product of the early church and of its table fellowship. From this base we can discern the nature of the development of the form and its theological intention in a variety of directions. Most likely the Son-of-Man Christology had its origin in the pesher tradition of the earliest community and the eschatological correlative was created by that group to express their particular recognition of the character of Jesus. Thus the cooperation of form-criticism and redaction-criticism contributes to our knowledge of the origins of Christian theological tradition.—J.J.C.

465. J. P. KEATING, "The Moral Teaching of Jesus in the Synoptics," *BibToday* 45 ('69) 3114-18.

Jesus teaches how faith in himself and his Father can be manifested and perfected. The moral sense depicted in the Gospels is basically an interior disposition guided by the great commandment of love and is practiced in the context of a dialogue in which Christ confronts the individual person.—D.J.H.

466r. J. ROHDE, *Rediscovering the Teaching of the Evangelists* [cf. *NTA* 13, p. 403; § 14-126r].

M. D. GOULDER, *JournTheolStud* 20 (2, '69) 596-599.—Summary. R never really comes to grips with the Gospels themselves or tries to argue a consistent case of his own; for example, he never confronts G. Barth's Jewish Matthew with G. Strecker's Hellenist Matthew. An arrangement by which the questions were discussed rather than the studies expounded would have been not only more readable, but also more fruitful.—D.J.H.

467r. E. P. SANDERS, *The Tendencies of the Synoptic Tradition* [cf. *NTA* 13, p. 403].

C. F. D. MOULE, *Theology* 72 (591, '69) 413-415.—The volume is of great value as a sustained and systematic investigation of the criteria commonly employed in Synoptic criticism. Perhaps the most questionable part is the appeal to textual variants as a means for measuring tendencies. Are not scribes a special case, liable to peculiar influences, different from those which affect authors (such as the Evangelists) and narrators? Also it is unfortunate that no attempt has been made to arrange the variants in a chronological sequence.—D.J.H.

Matthew

468. R. KARPIŃSKI, "Władza nauczycielska Chrystusa w Ewangelii św. Mateusza (Christus Magister apud Matthaeum)," *RuchBibLiturg* 22 (4-5, '69) 206-213.

A study of the *exousia* texts in Mt indicates that he has a distinctive understanding of the teaching authority of Jesus. The model for this can definitely be seen in the figure of Moses as drawn in Sir 45:17. In the Gospel itself, everyone speaks of the authority: Christ himself (28:18; 21:24, 27), the Evangelist (10:1), crowds (7:29), and the opponents of Jesus (21:23).

It is on the basis of this authority that Jesus speaks to the crowds (7:28) and sends his disciples out in order that they should continue his mission toward both the chosen people (10:1, 7) and toward all nations (28:19 ff.). Mt clearly indicates the divine character of this power (28:18; 21:23-27) and it would seem that this is why he does not attribute the word *exousia* to Satan.—J.P.

469. E. PERETTO, "Ricerche su Mt 1-2," *Marianum* 31 (2-4, '69) 140-247.

The extensive survey of recent studies on the Matthean infancy narrative includes numerous bibliographical references and evaluations. The subject is treated under the headings: exegesis, literary, historical and doctrinal questions. Two Qumran horoscopes are found to throw light on contemporary Jewish messianic expectations. Among the conclusions reached are these: the chapters do not belong to the midrash genre but to a genre called infancy accounts; the theology that pervades the incidents foreshadows the events of the gospel and embraces the history of the chosen people.—J.J.C.

470. [Mt 1:18-25] G. DANIELI, "A proposito delle origini della tradizione sinottica sulla concezione verginale," *DivThom* 72 (3, '69) 312-331.

The article raises the question of the origin of the tradition about Mary's virginal conception. From a comparison between Mt 1:18-25 and Lk 1:26-38 it is proposed that there was an early pre-Synoptic tradition upon which the two Evangelists drew in different ways. Then it is asked on historical grounds whether the early tradition could have arisen from mythological tales, from OT theology or from disputes between Jews and Christians. All these explanations are judged to be inadequate conjectures. The early tradition about the virginal conception arose along with faith in Christ as the Son of God and should be accepted by faith. [Translated from the author's summary.]

471. J. LEAL, "La Misión de San José en la historia de Jesús (Mt 1,18-25)," *Manresa* 41 (160, '69) 209-216.

The mission of Joseph should be interpreted in the light of the author's theological and messianic intention in this chapter. On the one hand Joseph suffers doubts and anguish like that of Abraham when called to sacrifice his son Isaac. Joseph recognizes that God has intervened in the conception of the child, and he is troubled about what course of action he should take which would also safeguard the good name of Mary. He has an acute sense of reverential awe before the mystery and does not wish to intrude into this divine sphere without being called to do so. He finally decides to divorce Mary quietly. The angel, however, orders him to take her as his wife in order that through Joseph the messianic rights might be conveyed. And Joseph obeys. Thus his actions are consistent throughout and in accord with wisdom and justice. He would not intrude into the divine mystery unless called, and he would take measures to protect Mary's reputation.—J.J.C.

472. [Mt 2:1-12] L. SOUBIGOU, "A Narração da Epifania segundo São Mateus," *RevistCultBib* 5 (10-11, '68) 8-14.

The narrative is best understood as a theologically heightened and dramatized account of a minimal historical fact.

473. [Mt 2:1-23] E. BETTENCOURT, "Os Magos, Herodes e Jesus," *RevistCultBib* 5 (10-11, '68) 30-42.

The background and literary method of Mt 2 are studied in the light of recent Catholic exegesis which allows the reader to regard the story as neither historical in all details nor a complete invention.

- 474r. B. GERHARDSSON, *The Testing of God's Son (Matt 4:1-11 & Par.)* [cf. *NTA* 11, p. 274; § 13-563r].

E. NEUHÄUSLER, *TheolRev* 65 (3, '69) 193.—Summary. W. R. Stegner [§ 12-864] has shown how the Qumran writings connect going into the wilderness, keeping the Law and eschatological testing. To understand the testing of Jesus

one must appeal not only to the rabbinic methods of exegesis but also to the interpretation of the OT in Jewish apocalyptic groups.—D.J.H.

475. [Mt 4:1-11] P. HOFFMANN, "Die Versuchungsgeschichte in der Logienquelle. Zur Auseinandersetzung der Judenchristen mit dem politischen Messianismus," *BibZeit* 13 (2, '69) 207-223.

First the original text of the temptation narrative is reconstructed. Then it is concluded that the narrative's purpose is to show that Jesus does not meet the messianic expectations of his contemporaries. He is opposed to the concept of the messiah held by the Sicarii and the Zealots and consequently rejects any program for establishing the kingdom by violence. In refusing to cast himself down from the pinnacle of the Temple he separates himself from those who pinned their hopes on the Temple. Further, contrary to the expectation of Judaism of its day, the primitive community maintains the weakness of the earthly Jesus. Thus the formulation of the temptation narrative in the sayings tradition reflects a life situation of Christians in debate with those who held various messianic opinions.

Other texts in the sayings source confirm the view that the community was in controversy with contemporary Jewish groups, e.g. the Sermon on the Mount, the Beatitudes, the Mission Sermon (Mt 9:37 f.). From this study we can conclude that the picture which Acts gives of the early community praying in the Temple, breaking bread in the homes, sharing its goods, etc., needs an addition and a corrective. The temptation narrative suggests a group much more open and responsible to the people. This fact is relevant for the church today. For (1) a purely personal interpretation of Jesus' message is not in accord with the NT teaching, and (2) our churches run the risk of becoming esoteric and introverted. We need the openness of the primitive community as manifest in the temptation story.—J.J.C.

476. [Mt 5—7] R. F. COLLINS, "Christian Personalism and the Sermon on the Mount," *AndNewtQuart* 10 (1, '69) 19-30.

In the Sermon on the Mount there are several elements which can and should be integrated into a personalistic ethic: an ethic which is based on what one is, the call to discipleship, the relation with the Father, a view of the total man, and an ethic of demand rather than of law. Thus the Sermon on the Mount offers a Christian perspective to personalism insofar as it presents a three-dimensional view of human communion (the Christian — others — the Father and Jesus), a true incarnationism, and the vocation of the Christian as the disciple of Jesus and child of the Father.—D.J.H.

477. [Mt 5—7] R. A. HAWKINS, "Covenant Relations of the Sermon on the Mount," *RestorQuart* 12 (1, '69) 1-9.

In Mt 5—7 Jesus abrogated the Mosaic Law not by destruction but by fulfillment; he sharpened the point of the Law to indicate how deeply it cut into the pattern of daily living. Some of the OT principles were eternal in nature and

the Sermon on the Mount concerns this type of material (murder, fornication, divorce, oaths, vengeance, hypocrisy, etc.). Thus it is both an explanation of OT laws and ethics and an authoritative message to those under the New Covenant.—S.E.S.

478r. [Mt 5—7] H.-T. WREGE, *Die Überlieferungsgeschichte der Bergpredigt* [cf. *NTA* 12, p. 398; § 13-861r].

M. D. GOULDER, *JournTheolStud* 20 (2, '69) 599-602.—W maintains that the main outline came to Matthew and Luke from oral sources and that the hypothesis of Q, or of any direct literary relationship, is "unnecessary and obfuscatory." While W's mastery of lexical detail and his familiarity with a wide area of relevant modern literature make this a valuable book, his main thesis is hardly convincing. His efforts to explain away the verbal coincidences and the coincidences of order, his reliance on *hapax legomena*, and his attempts to isolate inconsistencies in Mt's theology do not suffice to prove his point.—D.J.H.

479. P. HOFFMANN, "Die bessere Gerechtigkeit. Auslegung der Bergpredigt III (Mt 5,17-37)," *BibLeb* 10 (3, '69) 175-189. [Cf. §§ 14-137; 14-139.]

In 5:17-20 Matthew interprets a traditional saying concerning the eternal validity of the Law (v. 18) from a salvation-history viewpoint. His argument is primarily with those Christians who reject God's help toward righteousness and only secondarily with the Pharisees and scribes. In 5:21-48 the primary antitheses (which have no parallel in Q but must go back to an early tradition) are the sayings on wrath, lust and swearing; these serve as the model according to which the other antitheses are presented. Especially in the saying on divorce Matthew reveals himself as a teacher who wishes to hand on rules for behavior.—D.J.H.

480. C. F. D. MOULE, "Uncomfortable Words I. The Angry Word: Matthew 5:21f.," *ExpTimes* 81 (1, '69) 10-13.

The two words *synedrion* (originally a gloss on *krisis* in both its occurrences, though the gloss need only have been written once) and *mōre* (a gloss on *raka*) were inserted into Mt 5:22 in the course of transcription. Then a subsequent scribe, finding the words incoherent as they stood, built them up into an additional clause by inserting an extra "shall be liable" and an extra "whoever says." The original text of 5:22 would have been: "But I say to you that everyone who is angry with his brother shall be liable to *krisis*; and whoever says 'Raca!' to his brother shall be liable to the hell of fire." While apparent alternative readings in Mt are often best explained by the existence in the Evangelist's tradition of various translations of Jesus' sayings, in this particular instance it seems necessary to adopt the gloss explanation. So we need not attribute to Jesus the legalistic sequence that Mt presents. More positively, the analysis reveals some exceedingly solemn and searching insights from the Lord: (1) it is the springs of crime that need watching, and anger is essentially as grave as murder; (2) contempt or scorn for one's brother is wicked in the extreme.—D.J.H.

481. A. SAND, "Die Unzuchtsklausel in Mt 5, 31, 32 und 19, 3-9," *MünchTheol Zeit* 20 (2, '69) 118-129.

An examination of the data, of the history of exegesis, and particularly of form- and redaction-critical considerations leads to the following conclusions. (1) Both clauses are to be understood exclusively, not inclusively. (2) *Porneia* means sexual misconduct which by its shameful nature demanded divorce. (3) There are no indications that the case applies to illegitimately married persons. (4) There are grounds for associating *porneia* with prostitution. (5) The *Sitz im Leben* of both clauses is neither a concession of Jesus to his disciples nor a yielding to his opponents, (6) but rather must be sought in Jewish-Christian communities which in their beginning and transitional situation regarded "unchastity" as grounds for divorce. Here as elsewhere Matthew includes two different traditions without attempting to choose between them.—G.W.M.

482. E. DANIELI, " 'Eccetto in caso di fornicazione' (Mt. 5, 32; 19, 9)," *PalCler* 48 (21, '69) 1297-1300.

The exceptive clauses do not permit divorce but only apply to marriages illegitimately contracted, according to Mosaic Law, in Jewish-Christian communities.

483. [Mt 6—7] J. BLIGH, "Matching Passages, 5: The Sermon on the Mount —II," *Way* 9 (4, '69) 321-330. [Cf. § 14-138.]

Mt 6—7 runs parallel to 20:17—21:42 in twelve major instances. The five articles published in the series suggest a Gospel structure created by a pre-canonical Evangelist (the most important of the "many" mentioned in Lk 1:1). His patterns are preserved almost intact in Mt; where they break down, the materials needed to fill the gaps are usually to be found in parallel passages of Mk, Lk or Jn.—D.J.H.

484. [Mt 6:9-13] F. M. DU BURT, "Notre Père," *Évangile* 50 (3, '69) 5-46.

A consideration of the dual Gospel tradition, the relations between Jesus' prayer and Jewish prayer, and the petitions of the Our Father in detail.

Mt 8:14-15, cf. § 14-503.

- 485r. [Mt 8:21-22] M. HENGEL, *Nachfolge und Charisma* [cf. *NTA* 13, p. 156].

G. F. HASEL, *BiblOr* 26 (3-4, '69) 262-264.—H's conclusions go against much current scholarship regarding the background and origins of discipleship in the Gospels, but the many valuable observations and insights make this monograph an important contribution. The analysis of Mt 8:21-22 and Lk 9:57-62 does not take adequate account of the different elements encountered in these and other pericopes of discipleship and by no means indicates a conclusive proof that Q contained the particular pericope in the way in which H has reconstructed it. Also, H's position on whether or not Jesus was a rabbi and his limiting of the call to discipleship to a few selected individuals both are questionable.—D.J.H.

486r. ———, *Idem*.

J. ROLOFF, *LuthMon* 8 (9, '69) 433-434.—Summary. H correctly rejects the view that Jesus intended a new tradition and maintains that his teaching was intended to prepare the disciples for service in the imminent coming of God's reign. The brief study is a stimulating and needed corrective for some one-sided interpretations of Jesus' mission.—J.J.C.

Mt 9:14-15, cf. § 14-504.

Mt 10:14, cf. § 14-506.

487. E. TESTA, "Un ostrakon sull'elogio funebre e Mt. 11,16 ss. e paralleli," *RivistBib* 16 (5, '68) 539-546.

A text inscribed on an ostrakon found during the excavations of the Herodium dating from the 1st century A.D. sheds new light on Mt 11:16-17. Both of them deal with children's games and have a didactic purpose. The ostrakon is a generalization based on a hypothetical case, whereas the Gospel text is a saying referring to the contemporaries of Jesus. Our Lord made use of a proverbial form then in use in Palestine and used it to comment on the people's attitude to his message of salvation.—C.S.

488. [Mt 16:18] E. TESTA, "Le comunità orientali dei primi secoli e il primato di Pietro," *RivistBib* 16 (5, '68) 547-555.

All the Christian communities of the East of the first centuries accepted the primacy conferred on Peter by Christ, though for some this was a personal privilege of the apostle. When faced with the problem of succession the greater part based themselves on Mt 16:18 and other texts, and referred to the successors of St. Peter the Bishop of Rome; others referred themselves to the college of bishops or to the perfect Christians. Even the latter, however, often referred their disputes to Rome, as the "president of charity."—C.S.

Mt 19:3-9, cf. § 14-481.

Mt 19:9, cf. § 14-482.

489. B. C. LATEGAN, "Die Botsing tussen Jesus en die Fariseërs volgens Matt. 23" [The Conflict between Jesus and the Pharisees according to Mt 23] *NedGerefTeolTyd* 10 (4, '69) 217-230.

Some Christian and Jewish scholars have defended the Pharisees against Jesus' accusations in Mt 23, claiming them to be one-sided and unfounded. Careful consideration of non-biblical evidence, however, indicates that Mt 23 reveals a surprisingly accurate knowledge of contemporary Pharisaic practice. The issue was not in the first place an ethical one—Jesus' categorical rejection has a deeper cause, viz. the widening gulf between himself and the Pharisees. The climax of this development is depicted in the last verses of Mt 23. The Pharisees are revealed as the spiritual descendants of the murderers of the OT prophets, while Jesus and his followers continue the line of the prophets. In

the post-exilic period the Torah gained in importance in Judaism and a strong Torah-centric theology developed. The prophets, on the other hand, spoke of a new era in which a new covenant with Israel would be established.

In their failure to see the Torah as temporary in a certain sense, it was impossible for the Pharisees to recognize Jesus as its fulfillment. The idea of the Torah as the highest and final revelation left no room for a Son who reveals the will of his Father to mankind. In essence we see a clash between an idea and a Person—Christo-centric and Torah-centric are terms that exclude one another. Christology, Jesus' messiahship, becomes the deepest cause of separation between him and the Pharisees.—B.C.L. (Author.)

Mt 24:1-36, cf. 14-511r.

490. O. KNOCH, "Gott als Anwalt des Menschen. Mitmenschlichkeit als Aufgabe der Christen nach Mt 25,31-46," *BibKirch* 24 (3, '69) 82-84.

Jesus emphasizes that the love of neighbor extends to all men and is shown by concrete deeds which serve to help those who are in need.

491. P. C. ODENKIRCHEN, "'Praecedam vos in Galilaeam' (Mt 26,32 cf. 28,7.10; Mc 14,28; 16,7 cfr. Lc 24,6)," *VerbDom* 46 (4-5, '68) 193-223.

There is a clear contradiction between Mk-Mt and Lk on the location of the resurrection appearances. Mk-Mt place them in Galilee; Lk in Jerusalem. Therefore at least one Evangelist has used "theological topography." It is easier to defend the historicity of appearances in Galilee than in Jerusalem. But both Lk and Mt are affected by theological considerations: Lk wishes to keep Jerusalem as the geographical center of his work; Mt sees Galilee as the chosen place of revelation. The geographical location of the resurrection appearances does not belong to the essence of the Gospel.—J.F.B1.

492. G. M. LEE, "Matthew xxvi.:50 *Hetaire, eph' ho parei*," *ExpTimes* 81 (2, '69) 55.

The expression *eph' ho* should be taken as exclamatory ("On what an errand!") and suggests an Aramaic '*l m'*' ("For what"). Matthew wanted to make it clear that "what" was not interrogative. This ruled out *ti*, and so he resorted to the rather bald *ho*. The more idiomatic *eph' hoion ti* either did not occur to him or was rejected as being too flowery.—D.J.H.

Mt 28:7, 10, cf. § 14-491.

Mark

- 493r. M. D. HOOKER, *The Son of Man in Mark* [cf. *NTA* 12, p. 135; § 14-82r].

J. SCHMID, *BibZeit* 13 (2, '69) 300-302.—H claims that the denial of a suffering Son of Man rests upon a misunderstanding of his relationship to those he represents. She claims that the Son of Man originally was conceived as suffering, because the title agrees with the Son of Man in Dan 7 and in the Parables

of *Enoch*. However, neither in Dan nor in *1 Enoch* is the Son of Man a person who suffers. *1 Enoch* takes over some traits from Isa 53 but not the suffering statements. H's exegesis of the pertinent logia is carefully and thoroughly done. She believes that the sayings are authentic words of Jesus and not the product of the early community. Because the basis for her explanation of the Son-of-Man statements remains questionable, it is unlikely that she will win converts to her thesis.—J.J.C.

494r. ———, *Idem*.

N. WALTER, *TheolLitZeit* 94 (3, '69) 204-206.—Summary. Only in Dan 7 is the notion of the eschatological exaltation of the suffering Israel closely related to the image of the Son of Man. To suppose that Jesus' audience would have made this association is at least as hypothetical as the usual assumption that Son of Man would have been understood as a title. Despite the book's title, H is primarily interested in the sense in which Jesus characterized himself as the Son of Man, and analysis of the term's use in Mk is not sufficient to attain such a goal.—D.J.H.

495. K. KERTELGE, "Die Funktion der 'Zwölf' im Markusevangelium. Eine redaktionsgeschichtliche Auslegung, zugleich ein Beitrag zur Frage nach dem neutestamentlichen Amtsverständnis," *TrierTheolZeit* 78 (4, '69) 193-206.

In Mark's Gospel the term "apostle" is not a characteristic title for the Twelve. Mark describes these men as the *dōdeka* eleven times, and as *mathētai* 44 times (although in Mk 6:30 the Twelve are named *apostoloi*). The function of the Twelve for Mark matches that of the pre-Pauline material in 1 Cor 15:3-5, and in the Q logion of Mt 19:28 and Lk 22:30, where the Twelve are the foundation of God's new people and eschatological representatives of the twelve tribes. Mark sees the work of the post-Easter community of the Twelve as closely allied to Jesus' works. They are missionaries authorized with the task of continuing Jesus' work: preaching, driving out demons, healing the sick (cf. Mk 6:6b-13). They help to authenticate the identity between the post-Easter preaching and Jesus' preaching. The Twelve do not exercise an ecclesial, office-bearing authority (*Amtsautorität*). Ecclesial office for Mark is a qualified participation in the preaching activity of the entire church, although admittedly the Twelve exercise this function in a special manner. Office resides in those who assure the maintenance of historico-theological continuity between Jesus and the church despite all the discontinuity of its historical differences. Mark's presentation did, however, provide the first step in the process of identifying the missionary apostle with the circle of the Twelve, inasmuch as for him the Twelve displayed the "signs of the apostles" (cf. also 2 Cor 12:12). Luke's view of apostleship (e.g. Acts 1:4-12) represents a later development of the Pauline and older Synoptic stratum. The writings of W. Schmithals and G. Klein on this subject are given particular attention.—M.A.F.

496. R. P. MARTIN, "A Gospel in Search of a Life-Setting," *ExpTimes* 80 (12, '69) 361-364.

One of the main problems of Markan research is to find a suitable *Sitz im Leben* for the Gospel as a whole. Neither W. Marxsen nor S. G. F. Brandon is convincing in attempting to identify a historical situation, and in consequence one must seek a theological background. Here it is suggested that a situation may be found in the resurgence of groups who seek to understand Jesus either as a purely spiritual figure or as a wonder-worker, without Paul to keep them in check (cf. 1—2 Cor). Paul had stressed the theology of the cross and human suffering, and so does Mark, who centers his Gospel on Jesus' rejection of power and acceptance of suffering.—G.W.M.

497. J. D. McCAUGHEY, "Three 'Persecution Documents' of the New Testament," *AusBibRev* 17 (1-4, '69) 27-40.

Mk, Rev and 1 Pet can be dated to the persecutions of Nero, Domitian and Trajan respectively, and it is of interest to students of imperial history to observe how some individuals or groups of Christians reacted to Roman policy on those three occasions. Mk shows the impact of Nero's persecution upon the church's understanding of her own message, especially at the central point of Jesus' teachings about the kingdom of God, his ministry and his death. According to Mk the Son of God's place is in and with a suffering world, and his triumphs are hidden ones. In Rev the conflict with Domitian is open, and the lines are sharply drawn: the totalitarian claim of the state is opposed to the worship of the Lamb slain but now enthroned. The issue is Christ or Caesar. While the main point may be the conflicting cults, the battle is fought on a cosmic scale. In its response to Trajan, 1 Pet is less theological than Mk and less political than Rev. Far from condemning the Empire outright, it suggests a way in which Christians should live within the state. The author's concern is less with the fate of nations and more with how individuals and small groups of believers in the towns of Asia Minor are to live quietly, faithfully, and, if possible, without offense in stirring times.—D.J.H.

- 498r. R. P. MEYE, *Jesus and the Twelve* [cf. *NTA* 13, p. 271].

R. A. EDWARDS, *JournBibLit* 88 (3, '69) 361-362.—Brief summary of major positions. M makes no attempt to distinguish between tradition and redaction and therefore goes no further than any pre-form-critical study of Mark's theology. By forcing Mark to be consistent he overlooks one of the major contributions of redaction analysis.—D.J.H.

- 499r. G. MINETTE DE TILLESE, *Le secret messianique dans l'Évangile de Marc* [cf. *NTA* 13, p. 158; §§ 13-873r—874r].

J. SCHMID, *BibZeit* 13 (2, '69) 303-305.—Extensive summary and critique. The book is a very important contribution to the study of Mark, and M manifests a mastery of tradition-history in his presentation. He finds that the summaries which expressly mention that only the demons knew Jesus and that he com-

manded them to be silent are a decisive proof that the messianic secret comes from the Evangelist. The volume does great credit to Catholic scholarship and should have a lasting influence on Gospel research.—J.J.C.

500. C. T. RUDDICK, JR., "Behold, I Send My Messenger," *JournBibLit* 88 (4, '69) 381-417.

The clear dependence of Mk 1:1-8 on Gen 31—32 and of Mk 6:30-44 on both Exod 12 and Gen 1 provides a key to the lectionary structure of Mk. Without making a judgment about the historical or at least traditional content of the Markan pericopes, one can observe how the selection and order of presentation and peripheral details in the narrative are determined by the lectionary. The Markan divisions, as P. Carrington observed, are those in Codex B; the lectionary in question is the first year of the triennial cycle of Sabbath Sedarim. The verbal resemblances throughout the Gospel and the lectionary are listed here. It is striking that the so-called "great omission," Mk 6:45—8:26, does not fit the scheme. The bulk of the passion narrative can be fitted into the scheme for the weekday readings for Tabernacles in Tishri. But just as there is a dispute whether the lectionary began in Tishri or in Nisan and it is possible that both lectionaries were in use, so it appears that both cycles fit Mk. A second set of verbal resemblances are presented for the Nisan cycle beginning with Passover season. Thus in the two cycles Passover forms a background for both the Last Supper and the feeding of the five thousand. Some specific citations of the Pentateuch in Mk confirm the double lectionary system.—G.W.M.

501r. J. SCHREIBER, *Theologie des Vertrauens* [cf. *NTA* 12, pp. 395-396].

J. ROHDE, *TheolLitZeit* 94 (4, '69) 267-269.—Extensive summary with some reservations; e.g., S rejects the idea that Mk has an expectation of an imminent parousia and thinks that the Gospel contains a Hellenistic eschatology, that Mk's theology is a glorification from the cross and the presence of the crucified among his followers. Here, however, S seems to be reading into Mk Bultmann's Johannine interpretation. Also, the theology of hope does not emerge organically from the study but appears only at the end, almost as an appendix.—J.J.C.

502r. K. TAGAWA, *Miracles et Évangile* [cf. *NTA* 11, p. 377].

G. STRECKER, *TheolLitZeit* 94 (1, '69) 33-35.—Summary and critique. The book raises more questions than it answers; e.g., it is questionable whether it can be proved that Mark composed his Gospel to meet a specific situation in the church of his day.—J.J.C.

Mk 1:12-13, cf. § 14-474r.

503. M. L. RIGATO, "Tradizione e redazione in Mc. 1,29-31 (e paralleli). La guarigione della suocera di Simon Pietro," *RivistBib* 17 (2, '69) 139-174.

The narrative of the healing of Peter's mother-in-law has all the marks of historicity and can find its place in the history of Jesus. There is a basic kernel, common to all three accounts in the Synoptics, which, obviously, belongs to a common pre-Synoptic oral tradition. The Evangelists were certain about the

fact itself, but unsure of the way it occurred; hence they reconstruct it each in his own way. Thus one can explain the literary contacts with other similar narratives as the raising of the daughter of Jairus or the healing of the paralytic. Luke draws on his own particular source, emphasizing the character of Jesus as a healer and master over Satan and nature, disease and death. Each Evangelist enriched the original simple narrative with deep theological concepts according to his own theological interests. Mt concentrates on the person of Jesus himself, Mk emphasizes his sovereignty and power, while Lk puts into relief the messianic and salvific deeds of Jesus.—C.S.

504. [Mk 2:18-20] A. KEE, "The Question about Fasting," *NovTest* 11 (3, '69) 161-173.

The reply to the question raised by John's disciples does not come from Jesus, but from the early church, and it answers a question of major interest to the church on the subject of fasting: How did it come about that the early church fasted, when Jesus' own disciples did not? The reply given is that the disciples did not fast, because Jesus was with them, but the church now fasts because he has been "taken away." This is a reasonable answer to the question posed for the early church, and more to the point, dominical authority is bestowed on church practice. The reply can also be applied to another serious problem for the early church, namely the relationship of Christians and Jews. Since the response focuses attention on the shift of aeons and connects fasting with the bridegroom who has been taken away but will return, it suggests that even when Christians and Jews both fast, they are not doing the same thing.

Yet the reply as we have it displays a view of fasting inferior to Jesus' own view. From Mt 6:16-18 we can assume that Jesus would have replied to the original question as follows: "How do you know whether my disciples fast or not? No one should be able to tell simply by looking at them. When you fast, do not go around mourning as at a funeral, but joyful as at a wedding." Jesus' disciples in all probability did fast, but the early church assumed that the Jews were right in saying that Jesus' disciples did not fast and so it shared the Jews' assumption that fasting must be seen to be done. The issue should never have been raised within the church.—D.J.H.

505. [Mk 5:1-20] J. BLIGH, "The Gerasene Demoniac and the Resurrection of Christ," *CathBibQuart* 31 (3, '69) 383-390.

The Gerasene demoniac is one of a series of incidents which runs parallel to the series of incidents immediately following the death of Jesus. An earlier evangelist, not Mk or Mt, first arranged the two series of matching passages and saw in the incident of the Gerasene demoniac an anticipation of Jesus' resurrection and of the rejection of the gospel by the authorities in Jerusalem. Mk himself did not compose or revise the Markan version of the Gerasene incident; he simply wrote down, as accurately as he could remember, a narrative composed by an earlier evangelist as part of a parallelism of which we should have no knowledge if we had no other gospel than Mk.—R.J.K.

506. G. B. CAIRD, "Uncomfortable Words II. Shake off the Dust from Your Feet (Mk 6:11)," *ExpTimes* 81 (2, '69) 40-43.

Luke in 9:5 is editing Mk 6:11 and in 10:10-11 Q, while Mt 10:14 is a conflation of the two sources. The fact that the word "town" stands in both Lk and Mt affords a strong presumption that it stood also in Q, and that this is the correct interpretation of Mk's more ambiguous "place." The introduction of "house" in Mt is editorial. In Mk the shaking off of dust is a dramatic declaration or warning that the unresponsive town has by its own choice severed itself from the covenant of grace, but in Lk (and probably in Q and Mt) it is a threat of the coming destruction of the cities of Galilee as a divine judgment on their failure to respond to the Gospel. In the ministry of Jesus the saying is a word of comfort: even if they meet rejection, the disciples should not torture themselves with a nagging sense of guilt at their own failure. In the NT this "uncomfortable word" has nothing whatever to do with the church's mission to those who do not believe in God but rather underscores the notion that God's offer of new life for Israel would not remain open indefinitely.—D.J.H.

Mk 6:30-44, cf. § 14-508.

507. J. KREMER, "Jesu Wandel auf dem See nach Mk 6,45-52. Auslegung und Meditation," *BibLeb* 10 (3, '69) 221-232.

Mark has depicted Jesus as the lord of the sea and as the powerful savior able to preserve men from death. Since this epiphany happened during Jesus' earthly life, the disciples were not able to grasp its full significance.—D.J.H.

508. [Mk 8:1-10] E. S. ENGLISH, "A Neglected Miracle," *BiblSac* 126 (504, '69) 300-305.

The position that the feeding of the 4000 is an invention composed only to enlarge upon the feeding of the 5000 (Mk 6:30-44) is not valid. Mk 8:1-9 differs from Mk 6:30-44 in several important respects: the crowd was with Jesus for three days; the disciples knew what supplies were available; the multitude sits on the ground; there are two blessings; seven baskets of fragments remain; 4000 were fed. The feeding of the 5000 prepares for Christ's revelation of himself as the bread of life, while the feeding of the 4000 manifests his concern for the crowd's temporal needs.—D.J.H.

509. A. DENAUX, "Petrusbelijdenis en eerste lijdensvoorspelling. Een exegese van Mc. 8, 27-33 par. Lc. 9, 18-22" [Peter's Confession and the First Prediction of the Passion. An Exegesis of Mk 8:27-33 par. Lk 9:18-22], *CollBrugGand* 15 (2, '69) 188-220.

First the passages Mk 8:27-33 and Lk 9:18-22 are situated in their respective contexts. Then the analysis follows in a long second part. Comparison of Mk 8:27-29 with 6:14-16 and examination of the use Mk makes of the title of Christ, indicates that Mark most probably edits 8:27-29 in a very conscious

and careful manner. The editorial character of 8:30, where Jesus forbids his disciples to speak, can also be pointed out in the existing tension between the proclamation and the secrecy (the messianic secret). Reflecting on the prediction of the passion in 8:31-32a and in the parallel texts, teaches us that the secrecy means to Mark that Jesus deliberately wants to meet his passion in loyal obedience to God's dispensation. Even if the prediction of the passion should appear to have been formulated for the first time by the early community or by Mark himself, that would not necessarily have to exclude that the opinion of Jesus himself has to a certain extent been reworded. Mark would have used "traditional" material (as he does with the title "Son of Man"), but here he has consciously brought the confession and the prediction of the passion together. The necessity of the passion is for him the main reason why Jesus forbids his messiahship to be made known. In Mk 8:32b-33 Peter may not be considered as an individual person but as the representative of the disciples. Mark will elsewhere underline the fact that they do not understand that the messiah must suffer. Therefore they are instruments of Satan who want to turn Jesus away from his will to suffer and from his obedience to God's intention.

The rereading of Lk 9:18-22 points out that Luke has very well understood the causal relation between the command to keep silent and the prediction of the passion; further in his gospel Luke lets the theme of this divine obligation and the scriptural argument, which are already present in Mark, develop into a theme dominating Jesus' whole life. One of the reasons why Luke omits the so-called Satan saying is his image of Peter: in Acts 1—15 Peter is placed in a favorable light.

In the third part of this article it is demonstrated that the primitive Christology is not an invention of the first Christians, but the rightful interpretation of the historical event of Jesus in the light of the resurrection and the concrete situation wherein the first Christian community tries to realize its Christianity. —J.L.

510. L. SIMON, "Le sou de la veuve. Marc 12/41-44," *ÉtudThéolRel* 44 (2, '69) 115-126.

The passage is studied as found in Mk and Lk, and the reason why Matthew omitted it is sought. Two hypotheses are then proposed. One is that the parable of the barren fig tree teaches the death of the Temple religion, the end of sacrifices and the cessation of all distinctions between sacred and profane. In contrast with what is superfluous, represented by the Temple, its treasury and the rich, the woman sacrifices what is necessary, all she had, thus representing the poor, the beggars of the gospel. The other hypothesis understands that this action of the woman has no moral teaching because it is unrelated to the neighbor, cannot be repeated and is pointless, since her contribution made the Temple no richer while it condemned her to death. The relation of the pericope to the death of Christ is then considered.—J.J.C.

511r. [Mk 13:1-37] J. LAMBRECHT, *Die Redaktion der Markus-Apokalypse* [cf. *NTA* 12, p. 136; §§ 13-887r—888r].

E. GRÄSSER, *TheolLitZeit* 94 (2, '69) 117-119.—Detailed summary. L seeks to explain Mk by the chapter itself, but fortunately he does not confine himself to the literary considerations. Mark the theologian cannot be separated from Mark the redactor. Secondly, the structural analysis ascribes to Mark more literary ambition than he really possessed. Finally, the book is impressive because of the immense industry evidenced in it, the literary studies, its well balanced argumentation and its freedom from dogmatic bias.—J.J.C.

Mk 14:28, cf. § 14-491.

512r. [Mk 16:1-8] L. SCHENKE, *Auferstehungsverkündigung und leeres Grab* [cf. *NTA* 14, p. 112].

J. MURPHY-O'CONNOR, *RevBib* 76 (3, '69) 431-434.—Extensive summary and critique. S defines the *Sitz im Leben* of the *Vorlage* of the Markan passage as the annual Easter veneration of Jesus' tomb by the Jerusalem community and describes the literary genre of the *Vorlage* as an etiological cult legend. Reservations are expressed on several points of S's reconstruction; e.g., S claims that v. 7 is the work of the redactor who created the disagreement with v. 8b in order to condemn the Christian community for remaining in Jerusalem after the resurrection instead of obeying the Lord's order to go to Galilee. However, vv. 7 and 8b need not belong to the same redactional level; 8a could have been attached to the cult legend before Mark modified it. The addition of 8b would mean that those who took part in the ceremony felt the same religious dread in time of persecution that the holy women felt and kept silence as they did about what happened at the tomb. The study deserves praise for its clarity and for keeping close to the text and should be soon translated into French and English.—J.J.C.

Mk 16:7, cf. § 14-491.

Luke

513. P. L. BERNADICOU, "Programmatic Texts of Joy in Luke's Gospel," *Bib Today* 45 ('69) 3098-3105.

The infancy narrative and the Beatitudes are programmatic texts for later development of the theme of joy in Lk. Joy results from the experience of salvation, come through Jesus Christ, incorporating one into the lasting community of friendship with the Father through the power of the Spirit.—D.J.H.

514r. G. BOUWMAN, *Das dritte Evangelium* [cf. *NTA* 13, p. 153].

J. T. FORESTELL, *CathBibQuart* 31 (3, '69) 401-402.—Summary. We await the critical justification for B's thesis that Lk was written much later than Acts, probably as late as A.D. 90, is contemporary with Jn and the Pastorals, and reflects the background of Paul's letters, especially the Corinthian corre-

spondence. Furthermore, given the popular format of the book, one wonders whether B's reflections on Luke's redactional procedures are governed more by the problems of the contemporary church than by the evidence of the texts.—D.J.H.

515r. ———, *Idem*.

G. HAUFE, *TheolLitZeit* 94 (5, '69) 343-344.—This is a remarkable book that makes a strange impression. In trying to demonstrate the priority of Acts over Lk, B defends an original (but not new) thesis with tortured arguments. Not only are there many exegetical difficulties, but there is a failure to deal adequately with the literary character as well as the milieu of Acts.—G.W.M.

516r. S. BROWN, *Apostasy and Perseverance in the Theology of Luke* [cf. *NTA* 13, p. 399; § 14-174r].

L. C. CROCKETT, *JournBibLit* 88 (4, '69) 486-488.—Summary. The comparison of Judas with Ananias-Sapphira and the discussion of Luke's attitude toward money and property are particularly rewarding and provocative. On the other hand, B never discusses explicitly just what it means to say that Luke's language is dominantly spatial as over against some other model, and his argument regarding Judas' presence at the Last Supper is curiously convoluted.—D.J.H.

517r. ———, *Idem*.

J. L. HOULDEN, *JournTheolStud* 20 (2, '69) 605-606.—Summary. The most valuable part is the discussion of the apostles' faithfulness as an element uniting Lk and Acts, but it might have been simpler to set this within a more general description of Lukan ideas, especially the idealizing of the primitive community and the deferring of the *eschaton*. Furthermore, an examination of "entering into temptation" would have shown that what is in question is not freedom from exposure to temptation but freedom from surrender to it.—D.J.H.

518r. ———, *Idem*.

E. LOHSE, *Biblica* 50 (3, '69) 442-444.—B has proven himself a learned exegete and an incisive theologian, but in a few places he has perhaps overstated his case. May one say that according to Luke Jesus' passion, though foreseen by God, is a work of Satan carried out by evil men? Is it correct to deny any significance for salvation to Jesus' death in Luke's perspective? Does *dei* in Acts 14:22 imply merely "an inner necessity, growing out of a situation?"—D.J.H.

519. M. CARREZ, "L'herméneutique paulinienne peut-elle aider à apprécier la conception lucanienne de l'histoire?" *RevThéolPhil* 19 (4, '69) 247-258.

In the intention of their hermeneutical methods Luke and Paul stood very close. In the application of these methods they differed owing to differences in situation and subject matter. With his large spatio-temporal schemes Paul juxta-

posed Jewish and Greek formulations and gave single words the widest possible area of meaning. From Paul Luke learned the need for effective language. His archaisms and Semitisms were intended to indicate the traditional significance of events and suggest to readers of the LXX that his Gospel was also a sacred text.

To the surprise of the Jews Paul juxtaposed the present age and the age to come—a juxtaposition realized in Christ's action and presence which set human history in movement toward the end. To the surprise of the Greeks he underlined human responsibility in this movement and demolished the notion of some fixed destiny. Writing around A.D. 75-80 Luke found it necessary to record past events, as well as show the present value of this historical message. He understood eschatology in terms both of salvation-history and of man's actual decisions. Like Paul he neither made Hellenism a principle nor took up a Judaeo-Christian position. He did not treat revelation as history nor history as revelation, but composed an amalgam, revelation-faith-history. Transmission was the meaning of his hermeneutic.—G.G.O'C.

520. R. ZEHNLE, "The Salvific Character of Jesus' Death in Lucan Soteriology," *TheolStud* 30 (3, '69) 420-444.

The death of Jesus does have a soteriological significance for Luke. It is precisely because of the nature of Jesus' life, a life of obedience that led him on his way to the cross, that he has been established Christ and Lord and has poured forth the Spirit upon his church, which is now the locus of salvation. Thus, his life and death have constituted him an active cause of salvation for men. Through the life and death of Jesus the graciousness of God has been made known. God does not hate man; he awaits only man's turning to him to forgive him all his sins and grant him salvation. This turning to God (*metanoia*) means a profession of faith in the name of Jesus. It means becoming a member of his church by baptism and following his "way," his life of obedience to the Father, no matter what contradictions and sufferings such obedience may entail.

Luke does not employ the doctrine of satisfaction to explain the meaning of Jesus' death, a doctrine which historically has relied heavily on certain passages of the Pauline epistles for its scriptural foundation. In scholastic terminology, Luke sees the connection between the death of Jesus and the salvation of the individual along the lines of formal (exemplary) causality rather than efficient causality. But that his lack of agreement with Paul on this point means that his own theological viewpoint should *ipso facto* merit an inferior note is a totally unwarranted conclusion. [From the author's summary.]

521. [Lk 1—2] E. CYWINSKI, "Historicidade do Evangelho da Infância segundo São Lucas," *RevistCultBib* 5 (10-11, '68) 15-29.

An analysis of the infancy narrative from the point of view of its use of the OT and its theological orientation leads to better understanding and allows one to maintain its essential historical character.

Lk 1:26-38, cf. § 14-470.

522. F. DATTLER, "A Casa de Zacarias (Lc 1,40)," *RevistCultBib* 5 (10-11, '68) 112-114.

It is possible that "the house of Zechariah" is a translation of the village name "Bethzacharia" in 1 Mac 6:32; one cannot, however, rule out a popular association of the place with John the Baptist.

523. [Lk 1:46-55] G. ROSCHINI, "Il 'Magnificat' cantico della Vergine," *Marianum* 31 (2-4, '69) 260-323.

The controversy about the authorship of the Magnificat is reviewed at length, and the ascription to Mary is upheld. There follows an exegesis of the individual verses. The beauty and sublimity of the prayer are manifest from, and in turn manifest, the noble character of our Lady. The high esteem in which the poem has always been held is evident from its extensive use in the liturgy, from the commentaries of church Doctors and writers and from compositions which musicians and poets have devoted to it. A six-page bibliography concludes the essay.—J.J.C.

524. A SERRA, "Motivi sapienziali in Lc. 2, 19.51," *Marianum* 31 (2-4, '69) 248-259.

The Lukan infancy narrative is composed in midrashic style, and certain sapiential themes of the OT appear to have influenced Lk 2:19, 51. Such are the remembrance of the covenant facts and their re-enactment in later times, the relation between wisdom and reflections on salvation-history, the reflections of wisdom on various enigmas of life, the wise man represented as spouse, son or brother of wisdom. Echoes of these themes are found in Lk 2:19, 51.—J.J.C.

525. F. LENTZEN-DEIS, "Ps 2, 7, ein Motiv früher 'hellenistischer' Christologie? Der Psalmvers in der Lectio varians von Lk 3, 22, im Ebionäerevangelium und bei Justin Martyr," *TheolPhil* 44 (3, '69) 342-362.

In Acts 13:33, Heb 1:5 and elsewhere, Ps 2:7 ("Thou art my son, today I have begotten thee") was applied to the risen Christ. In the Lukan account of Jesus' baptism the original reading for the voice from heaven (3:22) is the "Eastern" mixed quotation ("Thou art my beloved Son; with thee I am well pleased"). But Ps 2:7 (the "Western" reading which is found also in the Ebionite Gospel and in Justin Martyr) was early introduced into the text. In what sense was this motif retrojected on to the beginning of Jesus' public ministry?

The fragment of the Ebionite Gospel which describes Jesus' baptism shows that Ps 2:7 fits into a Jewish-Christian Christology, without this necessarily being adoptionist or Gnostic. In Justin the account of Jesus' baptism in which Ps 2:7 occurs interprets the event primarily as one of revelation. The begetting of the Son indicated by the voice from heaven does not derive from Middle-Platonic concepts, but belongs in a primitive Jewish-Christian context. Justin

inserts particular words and notions of Middle Platonism into a conceptual framework deriving from the Jewish and Jewish-Christian traditions.

Adoptionist tendencies and possible Gnostic misunderstandings caused Ps 2:7 to be excluded from the tradition of Jesus' baptism. But in the milieu of Codex Bezae and the Itala MSS such a danger no longer existed. Careful examination of the history of the transmission of traditions shows that it is extremely one-sided to interpret the use of Ps 2:7 as coming from an early Hellenistic Christology which needs to be "de-hellenized."—G.G.O'C.

Lk 4:1-13, cf. §§ 14-474r—475.

Lk 4:38-39, cf. § 14-503.

Lk 5:33-35, cf. § 14-504.

Lk 6:17-49, cf. § 14-478r.

Lk 7:31-32, cf. § 14-487.

Lk 9:5, cf. § 14-506.

Lk 9:18-22, cf. § 14-509.

Lk 9:57-62, cf. § 14-485r.

Lk 10:10-11, cf. § 14-506.

526. [Lk 10:29-37] H. KAHLEFELD, "'Wer ist mein Nächster?' Das Lehrstück vom barmherzigen Samariter und die heutige Situation," *BibKirch* 24 (3, '69) 74-77.

Since it was forbidden for cultic functionaries such as the priest and the Levite to touch a corpse, the original parable probably emphasized that love manifested in implementing God's will is a higher service than cult or Temple worship. By adding vv. 29 and 36-37 Luke has employed the parable to illustrate the extent of brotherly love.—D.J.H.

Lk 11:2-4, cf. § 14-484.

527. A. MAILLOT, "Notules sur Luc 16/8b-9," *ÉtudThéolRel* 44 (2, '69) 127-130.

The passage appears to be a criticism of the Essenes, the sons of light mentioned in the scrolls of Qumran, and Luke does not seem to have realized there was such an allusion. The pericope implies that the church was exposed to an Essenian temptation which included a Manichaean attitude, opposing the sons of light to their generation, a closed mentality which squandered the treasures of divine mercy, and a disdain for the great debtors. Verse 9 seems out of place and would make a good conclusion for the parable of Dives and Lazarus. The verse was transferred here because Luke did not grasp the pejorative import of the term "mammon." Also, he was impressed by the fact that Lazarus could not receive the rich man into Abraham's bosom. However, the rich man had not made friends during his life, at least not such friends as could assist him later.—J.J.C.

528. O. GLOMBITZA, "Der dankbare Samariter. Luk. XVII 11-19," *NovTest* 11 (4, '69) 241-246.

The story of the ten lepers contains two difficult expressions, the phrase *diameson Samareias kai Galilaias* (v. 11) and the address *Iēsou epistata* on the lips of the lepers (v. 13). By the latter Luke makes the lepers disciples of Jesus. Many confess him, but few, like the grateful Samaritan, show themselves true Christians by confessing their own existence as those who receive. The former expression is not a geographical designation but a statement of Jesus' position between the Samaritan messianic expectation of the Moses redivivus and the Israelite of the Davidic king, prophet and high priest. Yet Jesus must be received and confessed on his own grounds.—G.W.M.

529. J. KODELL, "Luke's Use of *Laos*, 'People,' Especially in the Jerusalem Narrative (Lk 19,28-24,53)," *CathBibQuart* 31 (3, '69) 327-343.

For Lk the Christian message of salvation is universal. It is not at the expense of Israel that the Gentiles are called. One of the ways Lk expresses Israel's place in universal salvation is his use of *laos* in the Jerusalem narrative of the Gospel. There, in counterdistinction to other sections of his work, Lk uses *laos* consistently. It is a favorable term in instances of leaders/people division. Taken in context, 21:23; 22:6; 23:13 are not exceptions to this usage which Mt and Mk do not employ. Lk's use of *laos* here emphasizes the continuing availability of Christian salvation for the Jews. Lk does not deny the fact that the Jewish nation was guilty in the death of Jesus, but he presents the guilt as softened by ignorance, and does not in the least consider the Jewish people cursed or rejected (contrast Mt 27:25). By using *laos* consistently in the Jerusalem narrative, Lk preserves the traditional biblical word and the concept behind it for further use in Acts (especially 15:14). It may still designate the people of God, but the people as it is now, the NT church of Jew and Gentile.—R.J.K.

Lk 21:1-4, cf. § 14-510.

Lk 21:5-36, cf. § 14-511r.

Lk 24:6, cf. § 14-491.

John

530. L. B. GORGULHO, "O Testemunho de Jesus," *RevistEclBras* 29 (2, '69) 353-363.

The essay offers a modest summary of Jesus' message as found in the Fourth Gospel. Special attention is devoted to salvation-history and to Bultmann's existential interpretation. The final section discusses the theology of John.—J.J.C.

- 531r. A. M. HUNTER, *According to John* [cf. *NTA* 13, p. 269].

D. NINEHAM, *ScotJournTheol* 22 (3, '69) 374-376.—Two good points are made: that there is room for a complete reconsideration of the date, character

and sources of Jn, and that the Qumran finds may clarify the cultural context and religious background of the Johannine writings. On the other hand, H sometimes fails to do justice to those who oppose his positions, e.g., E. Käse-mann's interpretation of Jn 17, which would undermine much of H's book, is not mentioned, and the problem of the absence of parables in Jn is not really met. Unfortunately the book does not offer a balanced survey of contemporary Johannine scholarship, nor does it set the general reader asking the sort of questions that must be answered if the Johannine writings are to be properly understood.—J.J.C.

532r. J. KUHL, *Die Sendung Jesu und der Kirche nach dem Johannesevangelium* [cf. *NTA* 13, p. 157].

K. WENNEMER, *TheolPhil* 44 (4, '69) 573-576.—Extensive summary. Praised. The rational motivation of those who are sent should have been spelled out; there must be a seeing of the sign which precedes faith even if acceptance of that sign is motivated by faith. Furthermore, Jn 6:51 does not mark a major division; rather the major divisions begin with "I am the Bread of Life" in vv. 35a and 48 and conclude with "He who believes has eternal life" in vv. 47 and 58c.—D.J.H.

533r. J. L. MARTYN, *History and Theology in the Fourth Gospel* [cf. *NTA* 13, p. 157; § 14-199r].

D. SUTER, "The Drama of Christian Theology in the Gospel of John," *Journ Rel* 49 (3, '69) 275-280.—Does Jn 5:18b with the word *elyen* refer to breaking the sabbath, as M renders it, or to abolishing the sabbath? If it does refer to abolishing the sabbath, it would imply that the Jewish and Christian communities in John's city were separated by more than M indicates in his study. Furthermore, there are not two dramatic levels implicit in the verse; one need only presuppose the post-resurrection theology of the church to explain 5:18b. Finally, the presence of the two levels, past (Jesus) and present (Jewish attempts to put to death a Jewish-Christian teacher who continues to work among the Jews), should be considered a basic feature of the form "Gospel" rather than an exclusive feature of Jn.—D.J.H.

534r. J. N. SANDERS, *A Commentary on the Gospel according to St. John* [cf. *NTA* 13, p. 273; § 14-198r].

R. E. BROWN, *TheolStud* 30 (4, '69) 697-698.—". . . Sanders is probably better than Lightfoot, not so good theologically as Hoskyns, and not so good in detailed criticism as Barrett and Dodd." While there are many references to W. Bauer and Bultmann, the literary criticism of the German commentators has not profoundly affected S's approach to Jn. Also, there are surprising lacunae in the use of the Dead Sea Scrolls and the Bodmer papyri; for example, there is no reference to the Bodmer evidence pertinent to 7:52 and 8:25.—D.J.H.

535r. ———, *Idem*.

J. C. FENTON, *JournTheolStud* 20 (2, '69) 606-609.—Summary of major positions. Why should there be a distinction between the sayings (substantially from Jesus but formally composed by John) and the narratives (basically historical, though ordered according to theological principles)? Why should John Mark or Lazarus have felt free to put words into the mouth of the incarnate Lord, but not to have attributed to him deeds which he never did?—D.J.H.

536r. ———, *Idem*.

R. T. FORTNA, *JournBibLit* 88 (4, '69) 483-484.—S's view that the Gospel was written by John Mark who had at his disposal the memoirs of the beloved disciple Lazarus virtually obviates the tradition- and redaction-critical methods now being applied to Jn and means that there is little control over identifying the Evangelist's theological point of view. Everything in the Gospel is equally "Johannine" and also somehow historical. Furthermore, S appears not to have perceived correctly Jn's precise relation to Judaism, and so the conflict between church and synagogue is seen as no more than a dramatization of the original enmity between Jesus and the Jewish leaders.—D.J.H.

537r. R. SCHNACKENBURG, *The Gospel according to St. John*, Vol. I [cf. *NTA* 13, p. 408; § 14-202r].

J. H. ELLIOTT, *CathBibQuart* 31 (4, '69) 609-610.—Summary of major positions. Can S's view that Jn is aiming at Pharisaic legalists adequately account for the Evangelist's stress on the historicity of the Christ and his alteration of earlier eschatological-apocalyptic schemata—emphases which seem to suggest Gnostic rather than Jewish polemic? In addition, one might have wished for a more substantiated evaluation of E. Käsemann's original suggestions regarding the authorship and anti-institutional stance of the Gospel.—D.J.H.

538r. R. SCHNACKENBURG, *Das Johannesevangelium*, I. Teil [cf. *NTA* 10, p. 423; § 14-203r].

L. GOPPELT, *LuthMon* 8 (9, '69) 432-433.—Extensive summary and critique. S postulates a stratum of tradition which was edited by the Evangelist; the reviewer favors an independent Johannine tradition. At times there could be a better study of the tradition-history of elements in a passage which is defended as historical, e.g. Jn 4. S's book is the leading commentary in German today.—J.J.C.

539. H. SCHNEIDER, "The Word Was Made Flesh.' An Analysis of the Theology of Revelation in the Fourth Gospel," *CathBibQuart* 31 (3, '69) 344-356.

The theological question of the Gospel can be put in this way: (1) Why was Jesus rejected? and (2) Why was Jesus unable to reveal himself and his mission more effectively during his life-time? Because man is flesh, worships himself

and the contingent world around him, he is blind to God, is in darkness and sin, and hates the light. (Jn 1:5). Out of his apparent self-sufficiency he rejects the revelation brought by Jesus. Jesus' function as revealer of the Father and of his own sonship finds full and perfect expression only at his glorification. Consequently, during his earthly life misunderstanding was not only possible, but invited by the very contingency of the revealer himself (Jn 1:14). Why did the rejection of Jesus persist even after his glorification? The ultimate answer of the Gospel is an affirmation of a mystery: faith is a free gift of God.—R.J.K.

540. L. SCHOTTROFF, "Heil als innerweltliche Entweltlichung. Der gnostische Hintergrund der johanneischen Vorstellung vom Zeitpunkt der Erlösung," *NovTest* 11 (4, '69) 294-317.

In the Fourth Gospel the moment of redemption is the moment of encounter with the revealer from heaven, the moment of revelation itself. In this respect the Evangelist reinterprets both apocalyptic and individual eschatology in the direction of a salvation temporally within the world. The best analogy is found in Christian Gnosticism, but the evidence that it is John who is influenced by Gnosticism comes only from the discovery of this pattern in a Gnostic text that is not in any way influenced by Christianity (even if chronologically later than the Fourth Gospel). Such a text is the ending appended to the longer version of the *Apocryphon of John* which clearly portrays the moment of salvation as the moment of hearing the "call of awakening." The representative character of this Gnostic idea is tested against a highly mythological account of Adam's "call of awakening" in the Mandaean *Ginza*.—G.W.M.

541. O. SKRZYPCZAK, "Estudos Recentes sobre o 'Corpus Johanneum,'" *Revist CultBib* 5 (10-11, '68) 43-59.

A survey of recent scholarship focusing on the literary composition, authorship, relation to the Synoptics and interpretation of the Fourth Gospel.

542. R. W. THOMAS, "The Meaning of the Terms 'Life' and 'Death' in the Fourth Gospel and in Paul," *ScotJournTheol* 21 (2, '68) 199-212.

Where the Synoptics assume that the acceptance of God's gift involves entrance into the kingdom of God, John and Paul prefer the term "life" when describing the same experience. For them "life" is a term eminently suited to describe the content of salvation. In Jewish literature, even in Mk 10:30, eternal life is clearly something that belongs to the "Age to Come," but Paul and more so John take the phrase also to signify the present reality. John's unfolding of the concept of life differs from that of Paul in that John has a marked fondness for figurative language ("well of life," "bread of life," etc.). The noun *thanatos* appears far more frequently in Paul than in John. While Paul grapples with the mysteries of death as it impinges upon the divine plan of redemption, John is mainly concerned with the triumph already won by which death was nullified.—D.J.H.

543. A. M. WARD, "The Fourth Gospel in Recent Study," *ExpTimes* 81 (3, '69) 68-72.

Critical bulletin on recent English-language commentaries and monographs on John.

544. P. ZARRELLA, "Bollettino bibliografico su S. Giovanni," *ScuolCatt* 97 (Suppl. 2, '69) 87*-105*.

A discussion of eleven recent books on Jn and the Johannine Epistles. John, cf. § 14-583.

- 545r. [Jn 1:1] A. EHRHARDT, *The Beginning* [cf. *NTA* 14, p. 256].

W. K. C. GUTHRIE, *JournTheolStud* 20 (2, '69) 622-625.—E's thesis that the opening words of Jn and its general approach to the problem of "the beginning" are essentially Greek despite their conscious echo of Gen 1:1 is important and interesting, but he was perhaps unwise to devote three-quarters of the book to the concept of *archē* in the Pre-Socratics, Plato and Aristotle, and only 50 pages to the Hellenistic world. Unfortunately E did not bring to the task a mastery of the Greek language, and so there are many mistranslations and misleading arguments. Perhaps the most disappointing thing is the absence of any systematic investigation of the meanings attached to the word *archē* in Greek, since it is around this word that the whole thesis of the book revolves.—D.J.H.

546. A. VICENT CERNUDA, "Engañan la oscuridad y el mundo; la luz era y manifiesta lo verdadero. (Esclarecimiento mutuo de Jn 1,9; 1 Cor 7,31; 1 Jn 2,8 y 17)," *EstBib* 27 (2, '68) 153-175; (3, '68) 215-232.

The verb *paragein* appears in 1 Cor 7:31 and 1 Jn 2:8, 17. *To alēthinon* is found in Jn 1:9 and 1 Jn 2:8. *Eis ton aiōna* is in 1 Jn 2:17. A study of these words in the above four verses helps toward a mutual clarification of them and affords grounds for a new meaning and interpretation of these passages.

Paragein has usually been translated as "passing away" in a temporal sense. As attested in many Greek dictionaries, *paragein* can also mean "to lead" as well as "to lead aside from the way," "to mislead," "to deceive." There are abundant examples in authors contemporary with the NT period in which the verb clearly means "to deceive," e.g. in Epictetus (2, 7, 14; 2, 20, 7) and Plutarch (*Lycurgus* 3, 4; *Brutus* 3, 4; *Pyrrhus* 26, 17). Since this meaning is grammatically sound and it appears required by the context, 1 Cor 7:31b should be translated: "For, in fact, this world as it is now is deceiving."

Jn 1:9 has always created difficulties in translation. However, if we do not consider *to alēthinon* as part of the grammatical subject, but as the predicate, the verse becomes clear: "The light was the truth which, by coming into the world, enlightens every man." The pronoun *ho* refers to "the truth" (literally: that which is true) not to the light or to the Word. The context confirms this interpretation. From Jn 1:4 the theme of the light becomes insistent, "the life was the *light* . . .," "the *light* shines in the darkness" (v. 5), "John . . . came

. . . to testify on behalf of the *light*" (v. 7), "he was not the *light*, he came to bear witness to the *light*" (v. 8), as though preparing for v. 9 in which the meaning of the light is defined. Regarding why *to alēthinon* has been preferred to *hē alētheia*, it should be noted that the former is also found in 1 Jn 5:20 and there it refers to the Son of God. Another example is found in Mt 6:22-23 where *skotos* and *skoteinon* are interchangeable. For similar, and other, reasons 1 Jn 2:8 should be translated: "For darkness deceives but the light is already manifesting the truth." And the new advice referred to in the first part of the verse would be "not to allow to be deceived."

In 1 Jn 2:17 *eis ton aiōna* is usually understood as having a chronological sense. A better translation seems to be: "The world and all its passionate desires are deceiving but the man who does God's will remains immutable (that is, not seduced, or deceived, by the world and those base desires)." Many other passages in both the NT (Jn 8:35) and the OT (Job 19:18; 7:16; Prov 10:25) confirm this translation of the expression *eis ton aiōna*. It is very probable, in conformity with this interpretation, that the famous sentence of Heb 13:8, "Jesus Christ is the same yesterday, today and forever," will mean rather, "Jesus Christ [is], yesterday and today, the same and immutable."—J.C.

547. A. ORBE, "San Ireneo y la primera pascua del Salvador (Io 2, 13-3, 21)," *EstEcl* 44 (170, '69) 297-344.

A detailed examination of Irenaeus' use of the passage in various citations and allusions, and in particular an analysis of the "water of life" theme in his theology.

548r. [Jn 2:1-11] A. SMITMANS, *Das Weinwunder von Kana* [cf. *NTA* 12, p. 138; § 12-924r].

G. SEGALLA, *StudPat* 16 (2, '69) 324-333.—Very detailed and appreciative summary. The book could have made a greater contribution to NT scholarship by concentrating somewhat more on recent exegesis as well as on patristic, but its value is established as it is.—G.W.M.

549. M.-F. BERROUARD, "La multiplication des pains et le discours du pain de vie (*Jean*, 6)," *LumVie* 18 (94, '69) 63-75.

The description of the miracle of the multiplication of the loaves orients the thought of the reader toward the Eucharist and the miracle of the walking on the water shows that Jesus can overcome the laws of nature. The discourse on the bread of life unfolds the sign of the feeding miracle. Though the Eucharist is not mentioned in vv. 28-51b, the faith of which Christ speaks is communion: adhesion to the person of Christ (reception of his word and work). In vv. 51c-58 John shows how the Eucharist is linked to the passion: Jesus himself is nourishment. In vv. 60 ff. the ascension is seen as condition of the giving of nourishment in the Spirit. In the end, the Eucharist emerges as sacrament of faith: faith leads to the sacrament; the sacrament has meaning in living faith.

Because it is nourishment, a connate relationship is required between the Eucharist and the one who eats it: one must be in Christ to profit by eating the Eucharist.—E.J.K.

550. M. MEES, "Sinn und Bedeutung westlicher Textvarianten in Joh 6," *BibZeit* 13 (2, '69) 244-251.

The article's purpose is to examine the variants of the Western Text in Jn 6 and to determine how far motives and leading ideas led to changes of the content. First, the longer additions are studied, then the smaller details of vv. 35-50. The small changes and inversions reveal a concern for the proper sequence of the text and especially for the immediate context and for the smaller unities. These changes were intended to express better and more clearly the leading ideas in the individual words and sentences. The special interest is in Jesus' relation to his heavenly Father and his role as mediator who wishes to share his divine life with the faithful through his word and the Eucharist. These points the scribes attempt to bring out with means borrowed from the culture of the day, e.g. its rhetoric.—J.J.C.

551. G. RICHTER, "Zur Formgeschichte und literarischen Einheit von Joh 6:31-58," *ZeitNTWiss* 60 (1-2, '69) 21-55.

P. Borgen, *Bread from Heaven* (1965), argued that Jn 6:31-58 constitutes a literary unity and that its *Sitz im Leben* was a synagogue service. He claimed that a common homiletic pattern is found in Philo, Gal 3:6-29 and the Palestinian midrashim. Form-criticism, however, does not prove the literary unity of the sermon. If there was a common homiletic pattern, and if this pattern was used in Jn 6, then form-criticism demonstrates that Jn 6:51b-58 is secondary and a later insertion from a second hand because this passage does not conform to the common pattern, while Jn 6:31-51 does. Furthermore, Jn 6:31-51a agrees with the theme of the Gospel as stated in Jn 20:31; but Jn 6:51b-58 differs from this verse both in terminology and in content.

We may conclude that Jn 6:31-51a and 51b-58 do not have the same theme, that in the latter passage the expression "bread from heaven" has changed its meaning, and that this change is not required by the pattern but is actually opposed to it. Furthermore the pattern may actually be derived from the Stoics. An appendix discusses and dissents from R. Schnackenburg's article [§ 13-620] which supports Borgen's thesis.—J.J.C.

- 552r. [Jn 6:52-71] R. KIEFFER, *Au delà des recensions?* [cf. *NTA* 13, p. 156; § 13-924r].

J. N. BIRDSALL, *JournTheolStud* 20 (2, '69) 610-614.—Brief summary. The book's inconclusiveness can be expressed in the question: How can the study of 20 verses provide a sound basis for even preliminary assumptions about the affiliation of witnesses? Among the specific weaknesses are K's treatment of some questions of codicology, particularly in regard to the minuscule families, and his use of the Georgian version.—D.J.H.

553. K. MÜLLER, "Joh 9,7 und das jüdische Verständnis des Šiloh-Spruches," *BibZeit* 13 (2, '69) 251-256.

By applying the rule *g^ezērâ šāwâ* Eusebius of Caesarea in *Demonstratio Evangelica* 7, 333 linked Jn 9:7, Isa 8:6a and Gen 49:10b. Behind the gently flowing waters of Siloam in Isa 8:6a (LXX) Eusebius saw the teaching of the divine Logos, the one who was "sent," according to his understanding of Gen 49:10b. But there is no evidence in the Jewish tradition that *šylh* in Gen 49:10b was understood as derived from the root *šlh* ("send"). Moreover, Isa 8:6a contributes nothing to the understanding of Jn 9:7b except the equivalence of *šylh*—*Silōam* which is already evident from the LXX.—D.J.H.

- 554r. [Jn 10:1-18] O. KIEFER, *Die Hirtenrede* [cf. *NTA* 11, p. 372; § 13-927r].
A. J. SIMONIS, *Die Hirtenrede im Johannes-Evangelium* [cf. *NTA* 12, p. 138; § 14-210r].

T. HOLTZ, *TheolLitZeit* 94 (1, '69) 36-37.—K's small book proposes an opinion in favor of a possible unity for the pericope, but he should, in order to establish his view, have treated the questions of the limit of the pericope, of its setting in the context and of its history-of-religions background. These questions S does take up and discuss, but his conclusions are not convincing. Moreover, at times he does not clearly distinguish between the words of Jesus and those of the Evangelist.—J.J.C.

555. [Jn 13—17] H. MÜLLER, "El Sermón de despedida y la oración Sacerdotal," *RevistBib* 31 (1, '69) 16-25.

The theme for the entire sermon and priestly prayer is that of the complete victory which unity with Christ achieves over loneliness, "Oneness Overcomes Loneliness." After a general introduction and an outline of the entire discourse (Jn 13—17) the first two chapters are studied in detail.—J.J.C.

556. J. BECKER, "Aufbau, Schichtung und theologiegeschichtliche Stellung des Gebetes in Johannes 17," *ZeitNTWiss* 60 (1-2, '69) 56-83.

Divisions of Jn 17 proposed by various scholars are evaluated and a new one presented. The study of the text reveals a definite pattern consisting of four elements: (1) accountability, (2) introduction to the petition, (3) the petition, (4) the reasons for the petition. According to this pattern the chapter (omitting vv. 3 and 20-21 as outside the theme) is divided into (A) the main petition of the prayer (1b-2), and (B) the unfolding of the main petition in four individual petitions (4-26): (1) the Son prays for his glorification (4-5); (2) the revelation of the name of God and the preservation of the earthly community in unity (6-13); (3) the revelation of the word of God and the preservation of the earthly community against the hatred of the world (14-19); (4) the contemplation of the heavenly glory of Jesus by the enraptured earthly community in the definitive future salvation determined by *agapē* (22-26).

The theology of the chapter has great weight in deciding its authenticity. The dualism, Christology and eschatology of Jn 17, compared with the theology of the Evangelist, are so modified that the prayer of the departing Savior is closer to the Johannine "Pastoral Epistles" than to the Evangelist.—J.J.C.

557r. [Jn 17] E. KÄSEMANN, *The Testament of Jesus* [cf. *NTA* 13, p. 269; §§ 14-214r—216r].

R. KYSAR, *Perspective* 10 (2, '69) 180-181.—The book is very comprehensive, concise, provocative and rich in insights. At times, however, as in the discussion of love in Jn, it needs more exposition of the evidence on which judgments are based.—G.W.M.

558. [Jn 19:7] D. W. WEAD, "We have a Law," *NovTest* 11 (3, '69) 185-189.

When Jesus is accused of being the Son of God, he is accused not only of blasphemy but also of being a false prophet who brought signs to authenticate his claims and led the true Jew away from the Mosaic Law. According to Jn 5:18 Jesus breaks (or even abolishes) the Sabbath, and undoubtedly the Jews interpreted this as an attempt on Jesus' part to turn the people from God's way. Throughout Jn in the eyes of the unbelievers Jesus is a false prophet of the type described in Deut 13:1-5, and the OT law regarding the false prophet compels the Jewish leaders to inaugurate proceedings against him.—D.J.H.

559. G. BAMPFYLDE, "John XIX 28, a case for a different translation," *NovTest* 11 (4, '69) 247-260.

Some of the difficulties in the interpretation of Jn 19:28 are obviated if the *hina* clause is taken with the preceding verb instead of with "I thirst." One might then translate: "After this, Jesus, knowing that everything had been completed in order to bring the scripture to fruition, said, 'I thirst.'" "The scripture" is Zech 14:8 quoted by Jesus at the Feast of Tabernacles (7:37-39); it refers to the outpouring of the Spirit which is accomplished at the cross: Jesus "handed over the Spirit" to the beloved disciple (19:30).—G.W.M.

Acts of the Apostles

560. J. DUPONT, "L'union entre les premiers chrétiens dans les Actes des Apôtres," *NovRevThéol* 91 (9, '69) 897-915.

Shaped by a common faith and hope, the *koinōnia* of the Jerusalem church was concretized by community of goods. Although Acts 2:45 and 4:34-35 are probably generalizations based on the stories of Barnabas (4:37) and of Ananias and Sapphira (5:1-11), certainly the sharing of one's goods with the needy was considered an ideal. This community of goods was not so much a renunciation of one's own property as a willingness to place one's possessions at the disposal of those who were in need. Sharing of goods expressed not only

the Greek ideal of friendship but also the Jewish belief in God's providential care for the poor. The phrases *kardia kai psychē mia* (4:32), *homothymadon* (2:46; 5:12) and *epi to auto* (2:44, 47) all are used to describe the sense of unity prevailing among the first Christians in Jerusalem. In describing the growth of the church in Samaria, Caesarea and Antioch, Luke shows in each case how these communities were in communion with the Jerusalem church. While Luke does not explicitly describe the relation between the Pauline churches and Jerusalem in terms of *koinōnia*, 2 Cor 8:1-15 does present supplementary information and implies that community of goods in the early church was not confined to material things.—D.J.H.

561. P. JOVINO, "L'Église communauté des saints dans les 'Actes des Apôtres' et dans les 'Épîtres aux Thessaloniens,'" *RivistBib* 16 (5, '68) 495-526.

In the time of Christ saints, *hagioi*, were equated with the angels because of Dan 7 and apocalyptic literature of the period. This term most aptly was introduced into Christian literature to express the church's self-consciousness of being the new desert community and the individual's vocation for holiness. Also the church's conviction that she was the eschatological church of Christ is due to her Christology based on faith in the risen Christ. The apostles applied messianic titles of the OT to Christ: "new Moses," "new Law," "the Son of Man" (Dan 7), so that the church is the assembly of the "saints of the heavenly court of the Son of Man." Jewish writings applied this idea also to pious Jews. Within the NT writings one notes an evolution in the Jewish community of Jerusalem, the holy city; then due to apocalyptic tendencies within some quarters, it was extended to the Gentile Christians as well by St. Paul and others: the church is seen as the prototype for the eschatological glory in heaven, gathered around the Son of Man. In fact Christ himself called himself the Son of Man, a title which was dropped by later Christian writers, but the term "the saints of the most high" was retained and applied to the Christians. Hence the church insofar as it is a community of saints is the community of the Son of God. This community brings together the Christians, set apart in virtue of their baptism to be holy in the spirit and to form the messianic community which shares in the transcendence of its head, first hidden, then revealed through his passion and resurrection.—C.S.

562. J. SALGUERO, "La comunità cristiana primitiva," *SacDoc* 14 (54, '69) 217-249.

Acts portrays the inner spiritual nature and the external social activity of the primitive Christian community. Three forces—the teaching of the apostles, the celebration of the Eucharist, and the experience of the Spirit—united the group in charity and attracted many others to join them.—J.J.C.

563. B. TRÉMEL, "La fraction du pain dans les Actes des Apôtres," *LumVie* 18 (94, '69) 76-90.

For Luke the breaking of bread is intimately linked to the time of the church where the presence of Christ is experienced both in the gift of eternal life and in the exigency of fraternal communion. The significance of the breaking of bread remains eschatological: it is a sign of the kingdom inaugurated through the resurrection of Christ and which will be fulfilled at the parousia. But by it eschatology becomes history of salvation: it is in a "communion" that the Lord manifests himself. Thus the breaking of bread is an ecclesial reality. The church in pilgrimage draws strength from it but looks forward toward the breaking of bread which she already calls men to celebrate. It is to this "communion" which she aspires: that of a life which comes from the Lord, but which involves, for its truth, the sharing of goods and the transformation of the relations between men to the point where they are able to call each other brother.—E.J.K.

Acts, cf. § 14-600.

564. L. F. RIVERA, "El nacimiento de la Iglesia: Hechos 1 - 2,41," *RevistBíb* 31 (1, '69) 35-45.

The contents of Acts 1:1—5:42 are outlined; then follows an exegesis of the election of Matthias, of the events of Pentecost and finally of Peter's discourse that day. A brief bibliography is added.—J.J.C.

565. [Acts 2:22-36] H. W. BOERS, "Psalm 16 and the historical origin of the Christian faith," *ZeitNTWiss* 60 (1-2, '69) 105-110.

An analysis of the usage of Ps 16 in Acts 2:22-36 reveals that this Psalm may have played a decisive role in the development of the resurrection faith. Three layers of interpretation of the Psalm are still evident. (1) The messiah, in contrast with David, would not die (v. 29). This is a pre-crucifixion, possibly pre-Christian, interpretation. (2) Although the messiah would die, he would not be abandoned to Sheol (v. 24). Decisive for this interpretation was the word association *hăbālîm* = *ōdinas* = "pangs, pains" in Ps 18 (17):5a = 116 (114):3a, and = *schoinia* = "ropes, lines" in Ps 16 (15):6. This interpretation presupposes the death of Jesus, but not his resurrection. It affirms that as the messiah, Jesus entered his glory through his suffering (cf. Lk 24:26 f.), thus preparing for the resurrection experiences. (3) The present understanding, as in Acts 2, which presupposes the resurrection.—H.W.B. (Author.)

566. G. LOHFINK, "Christologie und Geschichtsbild in Apg 3,19-21," *BibZeit* 13 (2, '69) 223-241.

A survey of recent opinion on the pericope shows that modern interpretations go in opposite directions. Some exegetes find in the passage a very early tradition of the rapture of Elijah. Others cannot think that the text is a secondary Lukan composition. The verses are then examined in detail. The

conclusion is reached that the pericope gives much information about the Lukan conception of salvation-history after Easter. On the other hand, it does not provide any basis for reconstructing the oldest Christology. Acts 3:19-21 is a thoroughly Lukan composition in which he employs the rapture motif for a Christological statement. If anyone thinks that in early Christology the thought of rapture is older than the belief in the glorification or even older than belief in the resurrection, he should realize that he cannot cite any instance in favor of his opinion. At any rate, he will not be able to cite Acts 3:20 to support his view.—J.J.C.

567r. [Acts 7] M. H. SCHARLEMANN, *Stephen: A Singular Saint* [cf. *NTA* 13, p. 273; § 14-226r].

E. MAY, *CathBibQuart* 31 (3, '69) 455-457.—Summary. The cumulative evidence seems to support the author's view that Stephen's discourse owes much to Samaritan influence, but he tends to overemphasize Stephen's unique interpretation of the OT, its Temple and cult, and seems to do less than justice to the post-Pentecostal understanding of Christians concerning Christ's attitude toward and words about the Temple.—D.J.H.

568r. [Acts 10:1—11:18] F. BOVON, *De Vocatione Gentium* [cf. *NTA* 12, p. 392; § 14-227r].

H. DE LUBAC, "De vocatione gentium," *RevThéolPhil* 19 (5, '69) 331-332.—Highly praised with minor reservations. The study is a major contribution to the history of exegesis and illustrates how a better knowledge of patristic writings can profit exegesis and biblical theology.—J.J.C.

569. [Acts 17:16-34] T. D. BARNES, "An Apostle on Trial," *JournTheolStud* 20 (2, '69) 407-419.

The obvious sense of "Areopagus" in Acts 17 is "the council sitting on the hill." The Areopagus was the predominant corporation of Roman Athens, its effective government and chief court. As such, like the imperial Senate of Rome, it could interfere in any aspect of corporate life—education, philosophical lectures, public morality, foreign cults. Thus it is not implausible that Paul was put on trial and accused of introducing a new religion. In Acts 17:19 *epilabomenoi* suggests that Paul has been seized by force; 17:20, though polite in form, should probably be construed as an accusation. While Paul's speech in 17:22-31 is conventionally interpreted as a missionary sermon, it can be considered as an effective answer to the charge of introducing a new religion. 17:32-34 poses real difficulty, but here Luke has probably recast genuine facts to suit his own apologetic purposes. The possibility that Paul was actually tried by the Areopagus has not yet encountered adequate refutation. It is a further step (but a justifiable one) to assert that the possibility should be treated as a probability.—D.J.H.

EPISTLES—APOCALYPSE

Paul

570r. C. J. BJERKELUND, *Parakalô* [cf. *NTA* 12, p. 260; § 14-321r].

G. HAUFE, *TheolLitZeit* 94 (4, '69) 266.—Summary. B's thesis that the *parakalô* sentences belong to the epistolary genre can only be weakened if it is probable that Paul already stands within a Christian tradition of oral *paraklēsis*. In a second edition B should supplement his subtle form-critical approach with the study of tradition-history.—J.J.C.

571r. J. BLANK, *Paulus und Jesus* [cf. *NTA* 13, p. 160].

J. GNILKA, *Der Philipperbrief* [cf. *NTA* 13, p. 276; § 14-272r].

K. KERTELGE, "*Rechtfertigung*" bei Paulus [cf. *NTA* 12, p. 141; § 13-642r].

J. ROLOFF, "Neue katholische Paulusinterpretationen," *LuthMon* 8 (9, '69) 435-438.—All three books illustrate the advance of scholarly discussions between Protestants and Catholics in the crucial field of Pauline interpretation. The value of B's book lies in its relating modern research to traditional views. At times the presentation is diffuse and the author's own theses not defined sharply enough. G's commentary ably surveys the present state of studies on Phil and cautiously advances some new interpretations. His proposal that the epistle combined two original letters avoids the difficulties of the three-letter hypothesis but has its own problems. The section of 2:6-11 is a worthwhile contribution, and the comments on 1:23 and 3:2 ff. are good. The identification of the false teachers of Philippi is not entirely convincing. K's work goes to the heart of the basic differences between Protestants and Catholics. The structure and the methodology of the volume inspire confidence. The book is probably the most comprehensive and balanced treatment of justification according to Paul that we possess today.—J.J.C.

572. F. F. BRUCE, "Paul and Jerusalem," *TynBull* 19 ('68) 3-25.

For Paul, as for Luke, Jerusalem is the place where the gospel begins. He is independent of Jerusalem but not entirely dissociated from it. Dissociation would imply severance from the birthplace of Christianity, yet dependence on Jerusalem would be a denial of his receiving his vocation directly from Christ. The import of his various journeys to the Holy City and the references to it are then examined. Paul expects the ultimate conversion of the Jews and appears to make it coincide with the parousia. He believes that he will present to the Lord the ingathering not only of the Jews from Gentile lands but the Gentiles also. In Paul's eschatological thinking Jerusalem played an important role. Not only was the Gentile mission to be in God's providence the precursor of Israel's salvation; Jerusalem would be the place from which this crowning phase of the salvation of mankind would be displayed.—J.J.C.

573. J. F. CRAGHAN, "Original Sin: The Biblical Account," *HomPastRev* 70 (4, '70) 274-282, 286.

The writers of the NT were more concerned with what man experiences in his daily life than with what Adam could have done. According to Wis 2:24 it was the devil's envy that brought death into the world, but for Paul in Rom 5:12 it was through Adam that sin came into the world and through sin death. While Wis and Sir see death as a definitive separation from God who is the unique source of life, Paul in Rom 5:21 suggests that this death can be known and evaluated only through physical death. The phrase *eph' hō* in Rom 5:12 can be translated as "therefore." Paul is arguing here from the reality of death to the universality of sin. Faced with the reality of death (both physical and spiritual) and sin, Paul reasons to a sin in the beginning which gave rise to such death as is verified in the history of his own people as well as among the pagans.—D.J.H.

574. W. R. FARMER, "The Dynamic of Christianity: The Question of Development Between Jesus and Paul," *RelLife* 38 (4, '69) 570-577.

"When one grasps the essential unique development between Jesus and Paul, he is given the key to understanding what is normative in the dynamic of Christianity." If scholarship prefers Paul's letters to the lineal account of him in Acts as a source for his views, then it can also find Jesus' views in his parables in preference to the lineal accounts in the Gospels. The basis for comparison between Jesus and Paul is the eating with sinners/Gentiles, interpreted theologically. The essential development is "one in which the majestic and supreme gospel of God's unmerited love for lost sinners is transmitted pure and uncompromised into the hands of the Gentile churches." Paul's theology, not his Christology, is the link.—G.W.M.

575. W. K. GROSSOUW, "De vrijheid van de christen volgens Paulus" [Christian freedom according to Paul], *TijdTheol* 9 (3, '69) 268-283.

A study of the concept of *eleutheria* in the NT in general and especially in Gal, Rom and 1 Cor shows that Paul introduced this Greek notion into early Christianity in confrontation with Jewish emphasis on the Law and in dialogue with libertinistic tendencies. Christian freedom is freedom from the Law as from a principle of servitude and immaturity, and it is accomplished only by God's *charis*. Paradoxically, it is worked out in service to God and to men, through the "law of Christ," a metaphorical term which refers to the principle of love. Paul's clear vision of this paradox of freedom and loving service was soon misunderstood in the early church.—G.W.M.

576. A. M. HARMON, "Aspects of Paul's Use of the Psalms," *WestTheolJourn* 32 (1, '69) 1-23.

Paul's Psalm quotations cannot be traced back to any one textual source, though the predominant influence was clearly the LXX. Several factors played

a part in producing the diversified readings; he alters a text to fit a new context, perhaps quotes from memory, follows another textual tradition either in a recension of the LXX or possibly in a Greek Targum. The notable variants in 1 Cor 3:20; Eph 4:8 and possibly Rom 3:14; 11:9 may be explained by the fact that the Apostle is appealing to Scripture and at the same time interpreting it.

As an explanation of Paul's variants the hypothesis of a testimony book is inadequate because it does not take into consideration the fact that Paul was deeply versed in the Psalter and was able to apply particular passages with penetrating understanding of the truths that he was enunciating.

After a study of the introductory formulas Paul's exegetical method is compared with that of Jewish authors. While their exegesis is forced and arbitrary, Paul assesses each passage in its immediate context and in the light of progressive revelation. In many points he resembles the Qumran writers, but he did not borrow from them his exegetical principles. Finally the question of contextual quotations is appraised. C. H. Dodd claims that the NT authors, when they quote even a part of a pericope, wish the reader to recall the entire context. Though Dodd overstates his case, there is sufficient evidence to indicate that the larger context was before the Apostle's mind as he wrote and that he also wished his readers to recall the whole context and apply it to the question under discussion.—J.J.C.

577. A. R. C. LEANEY, "The Experience of God in Qumran and in Paul," *BullJohnRylLib* 51 (2, '69) 431-452.

Biblical history may be viewed as a series of catastrophes out of which the community is continually reborn, by the integration of suffering into growth. The author of the *Hodayoth* and Paul are compared in regard to their roles as foster-fathers of new communities which arose in these ways. The Qumran leader was full of wonder at God's care as creator for mere man and at God revealing his secrets to a mere man: the troubles suffered by the sect are a "child-bearing crucible" which will produce a new Israel, which was for the sect the eschatological event. They looked forward therefore to the coming of their messiahs. The sense of being chosen by God for his responsible task leads the Qumran leader to his doctrine of grace and predestination, and in this Paul's experience is parallel. The Qumran leader shows in his hymns appreciation of God's message in creation, his own literary skill, and above all a profound sense of God's direction of his life. He accepts suffering as a way to re-create the community.

Paul similarly shouldered his great burdens, strove to form the body of Christ, and like the Qumran leader uses the metaphors of fatherhood and motherhood. He rejoiced too in knowing mysteries—those revealed to apostles; but for him belonging to Christ destroys the power of the stars in whose influence under God upon individuals the sect believed. Both leaders testify to the moral war within themselves, but Paul is unlike Qumran in his freedom

from that Law which still governed the lives of the sect, and in his certainty that the focus of the new community had already come. Moreover, his "sonship" was new in the spiritual world, being dependent on *the* Son, and with this is connected his hope for all men, while the sect desired to be exclusively the saved. Finally, Paul saw by his doctrine "dying to live" the possibility of a new humanity and a new universe, while the sect looks for a restoration of a renewed Israel on this earth.—A.R.C.L. (Author.)

578. F. LYALL, "Roman Law in the Writings of Paul—Adoption," *JournBibLit* 88 (4, '69) 458-466.

Roman law is the only suitable source of reference for Paul when he uses the notion of adoption or *huiiothesia* in Rom 8:15; 8:23; 9:4; Eph 1:5 and Gal 4:5. The basic element of adoption is an assumption of sonship which entitles the adoptee to continue the line of the adopter. Since two legal devices (the primacy of the male line and the levirate marriage) existed in Hebrew law to insure the continuance of the line, this idea of adoption is quite foreign to the Hebrew mind. The Greek law of adoption was a pale shadow of the Roman, existing more as a succession device than anything else; one would doubt that Paul would refer to a lesser analogue when a better lay to hand. The churches of the Ephesians and the Galatians were situated in centers of population, each with Roman authority present, and the church in Rome would certainly know its Roman law. Since Paul was a Roman citizen as well as a lawyer trained in Jewish law, he must have known Roman law. By appealing to the notion of adoption current in Roman law Paul suggests that the believer has been taken out of his former state, placed in a new relationship with God, and made part of God's family forever with reciprocal duties and rights.—D.J.H.

579. P.-H. MENOUD, "Saint Paul et la femme," *RevThéolPhil* 19 (5, '69) 318-330.

Paul has been accused of being a misogynist because he told women to be silent in church and ordered them to be subject to their husbands. Some ascribe this attitude to the fact that he did not marry. However, this interpretation is not justified. His Jewish background, certain patristic statements, some allusions in the epistles and the lack of any definitive witness to his alleged celibacy—all converge to make it probable that he had been married. X. Léon-Dufour and the author suggest that after his conversion he separated from his Jewish wife who did not become a Christian. As for the silence of women in church, this is only part of the picture. Undoubtedly women assisted him in his ministry, probably even in proclaiming the gospel. Finally, the order that women should be subject to their husbands loses any unfavorable connotation in the light of his words that husbands should love their wives as Christ loved the church.—J.J.C.

580r. O. MERK, *Handeln aus Glauben* [cf. *NTA* 13, p. 278; § 14-245r].

K. HANHART, *CathBibQuart* 31 (4, '69) 586-588.—Summary. In spite of the painstaking application of a correct method M falls into the trap of theological bias. The modern Lutheran interpretation (Bultmann, Kümmel, Käsemann) of Paul's major themes holds sway so that whatever does not fit into the interpretative framework of the *Gottestat* and the correlated *Heilsstand* is regarded as an exception. M lays excessive weight on the discontinuity of Paul's thought with his Jewish background, and this is interpreted too quickly to mean Grace *versus* Law.—D.J.H.

581r. ———, *Idem*.

C. F. D. MOULE, *JournTheolStud* 20 (2, '69) 616-618.—By his detailed exegesis and the conclusions which are based on the exegesis, M has made a substantial contribution to the study of NT ethics. It is a pity that this work and C. K. Barrett's commentary on 1 Cor seem to have been too nearly contemporary to profit mutually.—D.J.H.

582. C. ROETZEL, "The Judgment Form in Paul's Letters," *JournBibLit* 88 (3, '69) 305-312.

Paul's statements about judgment resemble the OT prophetic form of judgment pronouncement consisting of a summons to hear, accusation, message formula and announcement. Paul has altered the form to serve his own purposes, and so his judgment statements have these four parts: introduction; delineation of offense; punishment, occasionally preceded by the message formula "therefore"; hortatory conclusion. Examples of this form are 1 Cor 3:16-17; 1 Thes 4:3-8; Gal 6:7-10; 1 Cor 10:1-14; 11:17-34; Rom 1:18-32; 2 Thes 1:5-12; 1 Cor 5:1-13; Gal 1:6-9; 2 Thes 2:1-8, 9-15 and Gal 5:18-26. Paul's tendency to shift to the indirect form of address and/or the subjunctive mood in the list of offenses and punishments appears to be motivated by a pastoral concern for the churches. There is likewise a strong emphasis on the hortatory element in Paul's judgment allusions. As the pre-exilic prophets did, so Paul interprets judgment in a corporate context.—D.J.H.

583. D. M. STANLEY, "Lo! I Make All Things New (Apoc 21, 5)," *Way* 9 (4, '69) 278-291.

The essay is an attempt to describe what is really new in Christianity by taking cognizance of the contrasting theologies of Paul and of John. The antithesis between old and new is emphasized in the thought of Paul by the fact that his is a theology of discontinuity. This characteristic is revealed in Paul's attitude to the Mosaic Law as "the letter which kills," in his doctrine of justification by faith, in his contrast between "Christ according to the flesh" and the risen Christ, in his view of baptism as a being "baptised into the death" of Christ Jesus, of the Eucharist as proclamation of "the death of the Lord until He comes," and in his conception of the Christian life as a "new creation." By way of contrast, Johannine thought is best characterized as a theology of

continuity, in which Christian existence is regarded rather as a new birth, in which too the Law is considered a gracious gift of God, and in which the New Covenant is inaugurated by the incarnation. Faith for John is more "contemplative" than with Paul, a "seeing" of the divine reality already in existence "above," since John conceives eschatology in vertical, rather than (as Paul appears to do) in horizontal terms. In Paul, the element of newness in Christianity is conferred by the risen Lord, "the last Adam" become "life-giving Spirit." In John, it is the "other Paraclete," "the Spirit who gives life," who comes after the departure of the glorified Christ to enable the Christian to see the "signs" latent in Jesus' earthly history, in short to see newness in continuity rather than simply in the discontinuity of death and resurrection.—D.M.S. (Author.)

584r. P. STUHLMACHER, *Das paulinische Evangelium, I. Vorgeschichte* [cf. *NTA* 13, p. 279].

V. HASLER, *TheolZeit* 25 (5, '69) 365-366.—The study deserves high praise and leaves us waiting for the analysis of Paul's own understanding of *euangelion* and its cognates. S's interpretations of Apoc 14:6 and Mt 11:2-6 as pre-Pauline are questionable. Also the function of prophecy in Hellenistic communities and the place of the expected eschatological prophet need further consideration.—D.J.H.

585. H. WANSBROUGH, "Corporate Personality in the Bible. Adam and Christ—a biblical use of the concept of personality," *NewBlackfr* 50 (595, '69) 798-804.

In the matter of corporate personality the Israelites do not seem to have asked themselves what precisely was the relationship between the individual and the group. Thus the Servant is sometimes clearly Israel the nation and other times an individual, a sort of Israel within Israel. So also for Paul each member of the church and the whole are Christ, and Christ is each member and the whole. Paul never compares Christ explicitly to Israel. Adam is Christ's counterpart. By Paul's time Adam had come to be regarded as a historical figure as well as a representative figure, containing in himself the whole of creation. Therefore, according to Rom 5, responsibility for sin rests on Adam, but this in no way lessens each man's own responsibility.—D.J.H.

586r. H.-A. WILCKE, *Das Problem eines messianischen Zwischenreichs bei Paulus* [cf. *NTA* 12, p. 265].

U. LUZ, *TheolLitZeit* 94 (4, '69) 269-270.—The study of 1 Cor 15:20-28 and 1 Thes 4:13-15 has been conducted with admirable industry, especially in consulting the secondary literature (900 titles are listed), and W rightly concludes that Paul did not believe in a messianic interregnum. Anyone interpreting these two passages can hardly fail to utilize the present volume. Its contribution to theology, however, is not great or profound.—J.J.C.

Paul, cf. §§ 14-519; 14-542.

Romans, 1-2 Corinthians

587. U. Luz, "Zum Aufbau von Röm. 1—8," *TheolZeit* 25 (3, '69) 161-181.

Rom 1:18 to at least 4:25 proceeds according to a fixed plan in which Paul systematically opposes the righteousness of God to the unrighteousness of men. Rom 3:1-9 must be seen as an excursus whose theme is taken up again in chaps. 9—11. In chaps. 5—11 those questions which have already been raised in passing by Paul and treated only briefly are now discussed at greater length: indifference of moral action (3:8; 6:1 ff.), the meaning of the Law (3:31; 7:7 ff. and 8:3 ff.) and God's fidelity to Israel (3:1-9; 9—11). After exploring the relation of sin and Law in 6:1-15, Paul treats freedom from sin (6:16-23) and freedom from the Law (7:1-4) in parallel fashion. Rom 7:5 f. is both the conclusion to what has preceded and the introduction to what follows. The notion that the righteousness sought through the Law has been given by the gift of the Spirit to those who believe in Christ (8:1-11) prepares for the shift from indicative to imperative in 8:12 and for the quotation of the old baptismal formula in 8:14 ff. Although its aim is to clarify what has already been mentioned in 3:21 ff., 5:1-11 should probably be taken with the first four chapters. Yet the second part of the letter is not a loose collection of remarks on various topics. The basic theme of Rom is the righteousness of God manifested in Christ, and this thought dominates and unifies the whole work. Since God's righteousness manifested in Christ not only saves the believer from the eschatological wrath but also suggests ethical behavior, Rom 6—8 explores the concrete relation of God's righteousness to sin and Law.—D.J.H.

588r. G. SCHUNACK, *Das hermeneutische Problem des Todes. Im Horizont von Römer 5 untersucht* [cf. *NTA* 12, p. 264].

U. Luz, *TheolLitZeit* 94 (1, '69) 37-39.—The reviewer finds this one of the most stimulating and profound books he has read in recent years, although he is not always sure of its meaning. The style and presentation are condensed and heavy. Several questions are raised concerning the interpretation of texts basic to S's argument.—J.J.C.

589. C. E. B. CRANFIELD, "On Some of the Problems in the Interpretation of Romans 5.12," *ScotJournTheol* 22 (3, '69) 324-341.

Dia touto refers, not forward, but backward. In vv. 12-21 Paul is inferring Christ's significance for all men from the reality of what he now means for believers. Secondly, the verse itself is an incomplete sentence; the Apostle compares Adam and Christ but he would emphatically deny that an equilibrium between them exists. Next, six different interpretations are studied of the words *eph' hō pantes hēmarton*, and the conclusion is reached that *eph' hō* means "because," and *pantes hēmarton* refers to men's sinning in their own persons but as a result of the corrupt nature inherited from Adam. Finally, it seems possible to combine the theory of evolution with the belief that when

man first appeared he was presented with the possibility and the God-given summons to a human life which did not need to be terminated by death, but that he quickly rejected it; on the other hand, Jesus Christ shows the full reality of human death as the wages of sin and manifests the nature of that life which God originally intended for man.—J.J.C.

590r. [Rom 6:1-11] G. WAGNER, *Pauline Baptism and the Pagan Mysteries* [cf. *NTA* 12, p. 265].

J.-E. MÉNARD, *RevHistRel* 175 (2, '69) 213-215.—Summary. It is true that the resurrection of Christ is unique and unprepared for in the mystery religions, but baptism as death in the water may have found resonance in some initiation rites as well as in the OT. The mystery religions are of greater interest for the thought of subsequent centuries than for primitive Christian theology.—G.W.M.

591r. [Rom 9—11] U. LUZ, *Das Geschichtsverständnis des Paulus* [cf. *NTA* 13, p. 405].

R. LEIVESTAD, *TheolZeit* 25 (5, '69) 366-368.—In every respect Luz has written a great book, impressive for its learning, basic import and acuity. He has recognized the dangers of overinterpretation, and his exegesis is careful and trustworthy.—D.J.H.

592. G. E. HOWARD, "Christ the End of the Law: The Meaning of Romans 10:4 ff.," *JournBibLit* 88 (3, '69) 331-337.

Rom 10:1-13 is dominated by the theme of the inclusion of the Gentiles. Beginning with v. 3 Paul suggests that the Jews, being unaware that God's righteousness includes all nations, seek to establish their own righteousness by excluding the Gentiles. Christ as the *telos* of the Law cannot be understood apart from the phrase "to everyone who believes," for the very aim and goal of the Law was the ultimate unification of all nations under the God of Abraham according to the promise. In vv. 5 and 6 ff. Paul wishes to prove that the Law's goal corresponds to the work of Christ in unifying all nations. So in v. 5 to Paul Moses means any man regardless of his race; the following verses are conjunctive with this concept, for they explain the system of faith also in terms of the inclusion of the Gentiles. Therefore, Christ is the goal of the Law to everyone who believes because the ultimate goal of the Law is that all nations are to be blessed in Abraham.—D.J.H.

593r. C. K. BARRETT, *A Commentary on the First Epistle to the Corinthians* [cf. *NTA* 13, p. 159; § 14-260r].

D. J. DOUGHTY, "Elaboration over Understanding," *Interpretation* 23 (4, '69) 473-476.—B argues for the literary unity of the letter on the grounds that in its present form it makes sense. Two partition theories are mentioned but not given serious consideration. The exegesis is careful and responsible;

but as it proceeds, passage by passage, the understanding of the controversy between Paul and the Corinthians tends to be rather fragmentary. When the reader gathers together the various fragments to construct a coherent picture of the Corinthian situation, the result is somewhat confusing. While the presence of Gnosticism is recognized as important, a clear presentation of the phenomenon is not given. Moreover, the theology of the Corinthians as a whole needs to be better defined, and the theological significance of Paul's exhortations, intended to correct errors found in his converts, is not always clear.—J.J.C.

594r. ———, *Idem*.

P. E. HUGHES, *Churchman* 83 (1, '69) 41-43.—Praised. What evidence is there for asserting that, though Paul was critical of the Gnostic movement, he shared many of its views? Is the conclusion that in 1 Cor 9:27 Paul envisages the possibility of his own fall from grace really defensible in view of his repeated teachings to the contrary? What ground can there be for the decision that the empty tomb narratives must represent a later tradition than that of 1 Cor?—D.J.H.

595. P. VAN DEN BERGHE, "Over scheuringen in de christelijke gemeenten en het ware evangelie. Een lezing van 1 Kor. 1, 10-4, 21" [On Factions in the Christian Community and the True Gospel. An interpretation of 1 Cor 1:10—4:21], *CollBrugGand* 15 (1, '69) 73-103.

To be a Christian means not only to speak but also to act, especially to love. Unity is part of it. The Corinthians lacked this quality because of a wrong enthusiasm for their teachers and a false notion of the gospel and its preaching. Neither the human eloquence of Apollo, nor the special (Gnostic) knowledge of a few who side with Cephas count, but the scandal of the cross, being salvation for those who believe. It is God's way to choose the weak and to put to shame the strong, thus showing his own power, as the call of the Corinthians (1:26-31) and Paul's way of preaching (2:1-5) manifest. Men did not use their natural wisdom to find and serve God but to worship idols (1:21; Rom 1:21). Thus God now saves men through the crucified Christ who became the messiah. Apparently foolishness, yet true wisdom and power for all those perfectly living (2:6-10a), not for a few initiates.

Only a spiritual man—not the *psychikos*, the mere natural man—can understand this mystery and explain it in spiritual terms (2:10b-16). By their inclination to divide into factions the Corinthians are still children for their age and thus *psychikoi* (3:1-4). One must not play one teacher against the other. They are co-workers of God, upon whom alone depends everything (3:5-9). The temple of the church can be built only if all work together, use the best material, and do not destroy it by dissension (3:10-17). They are stewards who must be faithful (4:1-5). God is the master and the Corinthians must not boast with God's co-workers (3:18-23; 4:6-7), nor judge them (4:1-5), nor act as if they were wiser and more perfect than the apostles (4:8-13). Paul

loves the Corinthians more than anybody else does, because he is their father by having preached the gospel to them.—H.M.

1 Cor 7:31, cf. § 14-546.

596. J. H. SCHÜTZ, "Apostolic Authority and the Control of Tradition: I Cor. xv.," *NTStud* 15 (4, '69) 439-457.

In 1 Cor 15 Paul faces a collapsed eschatology, making it necessary for him to show the futurity of a resurrection the opponents think already present. He must stress the presence and reality of death itself (vv. 20-56). In this argument v. 19 expresses the Corinthian impatience; but Paul can also affirm its sentiment since he too thinks the Christian has more than mere hope, namely, the guarantee of resurrection in Christ as first-fruits. Thus v. 19 functions as a condition contrary to fact. On closer analysis it can be seen that the same is true of vv. 12-18, which are Paul's paraphrase of a Corinthian argument. This argument is designed to exploit the *paradosis* of 15:3 ff., making it yield the peculiar Corinthian theological conclusions. Thus Paul's task is to provide an alternative, authoritative norm by which the proper interpretation of the *paradosis* may be determined and the Corinthian absurdity countered. Paul accomplishes this by moving from the tradition to the apostles and more specifically to himself as that one in the apostolic circle embodying the true implications of Christ's death and resurrection about which the *paradosis* speaks. This explains Paul's contributions to the earlier fixed formula, especially vv. 8-10. Such an illustration of apostolic authority "serves as the final norm by which the *paradosis* itself is to be interpreted and the particular Corinthian appropriation of the tradition is to be judged."—J.H.S. (Author.)

597. W. DYKSTRA, "I Corinthians 15:20-28, an Essential Part of Paul's Argument Against Those Who Deny the Resurrection," *CalvTheolJourn* 4 (2, '69) 195-211.

1 Cor 15:20-28 is not a digression but an essential part of Paul's total argument. Paul's opponents evidently believed in the resurrection of Christ while denying a general resurrection and emphasized the present at the expense of the future and possibly also the past. At the heart of Paul's argument lies the presupposition of the corporate solidarity of Christ and his people. By raising Christ God has contradicted the assertion that the dead shall not rise. Christ is risen as the *aparchē*, and in his resurrection lies the guarantee that those in Christ shall rise. Furthermore, salvation-history reaches out into the future in connection with the reign of Christ, and so those who would find the *telos* of their existence in their present ecstatic experiences are wrong. The reign is not yet complete. Only when the last enemy shall be dethroned and when "those of Christ" shall have been raised at Christ's parousia, will the *telos* be there.—D.J.H.

598. [2 Cor] W. ELLIS, "*Doulos* and *Diakonos*. A Note on a Pauline Usage," *AusBibRev* 17 (1-4, '69) 7-8.

Of the 35 occurrences of *diakonos* and its cognates in Paul's writings, 20 are found in 2 Cor. From 2 Cor 11:23 it is obvious that Paul's opponents at Corinth described themselves as *diakonoi Christou*, and so Paul seems to be using the words of his opponents against them. By describing himself as a *diakonos* and by prefacing his remarks as being foolishness (2 Cor 11:16 ff.) Paul obeys the injunction of Prov 26:5 by answering fools according to their folly.—D.J.H.

599. [2 Cor 5:1-10] K. HANHART, "Paul's Hope in the Face of Death," *Journ BibLit* 88 (4, '69) 445-457.

While in 2 Cor 5:1-10 Paul fosters a radiant hope of life eternal with Christ, he is a reverent agnostic concerning the precise nature of the life to come. The view that Paul had a specific conception of an afterlife is based on the dubious presupposition that 2 Cor 5:2, 4 is clearly parallel to 1 Cor 15:53-54. In 2 Cor 5 Paul realizes that he too might well be among those who had died, and so his use of prophetic-apocalyptic imagery recedes. Interpreting *ependyesthai* as meaning "to be clothed with a body" is questionable. While Paul frequently uses the analogy of clothing, it never denotes the receiving or the rejection of a body. Even in 1 Cor 15:53-54 the object is clothed not with a body but with *aphtharsia* and *athanasia*. Finally, Paul shows no interest in the immortality of the soul and is not haunted by the question: How shall man live after he dies?

The theme of 2 Cor 5:1-10 is the contrast between this life and the life to come as well as the transition from this world to the next. The choice of terms such as *oikētērion*, *oikia tou skēnous*, *oikian acheiropoiēton* and even *sōma* is not determined by anthropology or cosmology but by theology. Each term points to God's presence. V. 3 should be translated: ". . . if indeed we shall not be found naked, since we have (already) been clothed." This does not deal with eschatological detail but reflects Paul's hope that after death he will receive the full measure of the life of the Spirit with which he was already endowed. V. 4 should be translated: "We sigh because we bear this burden, yet (or wherefore) we do not wish to be exposed with a barren life but to receive the life of glory in abundance." Paul here maintains that his ministry is to be crowned with glory and probably has the two aspects of the Hebrew *kbwd* in mind, namely, that of weight and that of glory.—D.J.H.

Galatians—Pastorals

600. F. F. BRUCE, "Galatian Problems. 1. Autobiographical Data," *BullJohn RylLib* 51 (2, '69) 292-309.

Gal can be fitted into the framework of Acts if regard is had to Luke's omissions of parts of Paul's career and the wide difference in purpose between the two writers. Gal 1:12—2:14 covers (1) Paul's pre-conversion days (1:13 f.),

(2) his conversion, call and response (1:15-17), (3) his first Jerusalem visit (1:18-20), (4) his sojourn in Syria-Cilicia (1:21-24), (5) his second Jerusalem visit (2:1-10), (6) his dispute with Peter at Antioch (2:11-14). (1) is consistent with Acts 22:3, 4; 8:3; 9:1. Paul's failure to mention Jerusalem, the natural scene of his persecution of the church, is insignificant. (2) emphasizes Paul's independence of Jerusalem regarding his gospel and his commission. His visit to Arabia (Nabataea) was missionary, not contemplative. Thus he was active for three years before (3), visiting Jerusalem, when he received from Cephas *factual information* about the risen Lord who had revealed himself *as a person*, which reconciles Gal 1:11 f. with e.g. 1 Cor 15:3. The visit is that of Acts 9:26-30, in spite of admitted difficulties. (4) consisted of eleven or fourteen years' missionary activity in the single composite province, including work in Tarsus and Syrian Antioch. (5) was from the latter. The "revelation" concerned may be explained in various ways. Paul was anxious (Gal 2:2) not about the validity but about the practicability of his work. He did not owe his commission to Jerusalem's "pillars," but their fellowship was essential. The agreement was amicable but may have concealed ambiguities later differently interpreted: the spheres might be geographical or communal; and Paul might be later accused of having received recognition from Jerusalem which conflicted with his claimed independence. His work for the poor was voluntary but could be construed as imposed. The visit probably is that of Acts 11:30. It helps to resolve this theory's difficulties if Gal 2:4-5 is regarded as a parenthesis referring to a later event related to Acts 15:1. (6) "probably belongs to the period following Barnabas and Paul's return to Antioch after their missionary tour of Cyprus and South Galatia." T. W. Manson was right in 1940: someone (singular reading in Gal 2:12) came from James and dissuaded Peter from action which he thought liable to prejudice the mission among fellow-Jews. This was not an intervention by "false brethren" but Paul took it to be as damaging as if it had been. Peter was now play-acting because his withdrawal did not correspond to his own convictions. The autobiographical outline takes us to the eve of the Council of Acts 15.—A.R.C.L.

601. V. HASLER, "Glaube und Existenz. Hermeneutische Erwägungen zu Gal. 2,15-21," *TheolZeit* 25 (4, '69) 241-251.

Theological analysis of Gal 2:15-21, carefully controlled by redaction-criticism, will provide hermeneutical insights into faith and existence. Paul understood the existence of believers justified by faith in Jesus Christ as the eschatological existence of the crucified Jesus. This new existence implies freedom from the Law and application of the sufferings of Christ. In contrast to the Jewish-Christians who were still eager to follow the norms of the Law, Paul departed from the community's traditional creedal formulas and expressed the kerygma in such a way in order to show how man's new being is included in the eschatological situation of Jesus' death. Paul resolutely corrected a view of redemption which would see it objectively terminated, sacramentally distributed, or expressed in

terms of salvation-history or cosmic drama. The judaizing Christians in Antioch and Galatia misunderstood justification by faith as an ensemble of salvation-history continuity. Paul expressed this temporal designation of existence by restructuring the late-Jewish aeon-doctrine and claimed that Jesus' death was the eschatological happening in which the historical *aiōn houtos* (to which period the Law belonged) had reached its final cessation.—M.A.F.

602. [Gal 2:16] M. BARTH, "The Faith of the Messiah," *HeythJourn* 10 (4, '69) 363-370.

The phrase commonly translated "faith in Christ" should be rendered "faith of Christ" for these reasons. (1) When Paul illustrates what he means by faith, he refers to OT passages treating of faithfulness and firmness. (2) In the OT a faithful servant chosen by the faithful God is the instrument by which God carries out the salvation and restoration of his people to obedience and faith. (3) In contrast to Adam's disobedience stands Christ's obedience (Phil 2:6-8; Rom 5:18-19) and Christ's obedience includes his faith. (4) Abraham's faith counted much for his children; how much more the faith of Christ. (5) In Gal 2:16, 21; 5:4, Paul contrasts justification by works of law with justification by or in Christ. (6) In Rom 3:22; Phil 3:9; Gal 2:16; 3:22, if *pistis Christou* meant faith in Christ, the accompanying reference to all who believe in Christ would be a superfluous repetition. (7) According to Rom 2:16; 2 Cor 5:10 (cf. Acts 17:31) Jesus will pass judgment at the Last Judgment. While men might doubt about the certainty of their own faith, there is no doubt about the perfect faith of Jesus Christ.—J.J.C.

603. [Gal 3:1—5:12] O. MERK, "Der Beginn der Paränese im Galaterbrief *ZeitNTWiss* 60 (1-2, '69) 83-104.

The question proposed is where the paraenetic part of Gal begins, and five solutions advanced by eminent scholars are extensively examined: 4:12; 4:21; 5:1; 5:2; 5:13. The conclusion is reached that the paraenesis commences with 5:13, because 5:1-12 summarizes what has gone before and contains no mention of ethics since ethics played no part in the previous argumentation as the structure of Gal 3—4, especially 4:12, makes clear.—J.J.C.

- 604r. J. C. KIRBY, *Ephesians. Baptism and Pentecost* [cf. *NTA* 13, p. 277; § 14-270r].

J. C. O'NEILL, *JournTheolStud* 20 (2, '69) 615-616.—While the early church did attach significance to the period of 50 days after Easter, there is little evidence that the last day was especially important and no evidence that a service to renew the covenant was celebrated then or at any other time. Also, Eph 1:15-22, which K states to be an epistolary insertion, contains a liturgical section; and 2:11-22, which K thinks is a pure liturgical citation, contains specific comment on a liturgical piece by the author of the epistle. Finally, it is hard to see why a leader of the Ephesian church would produce a dressed-up liturgy when he was asked by some other church for an epistle of Paul.—D.J.H.

605. M. H. SCHARLEMANN, "The Secret of God's Plan. (Studies in Ephesians)," *ConcTheolMon* 40 (8, '69) 532-544.

The Apostle describes in this circular letter sent to the churches of Asia the secret of God's plan (Eph 3:14). The overture (Eph 1:3-14) describes the secret as the three persons of the Trinity relate to it in terms of origin, revelation and accomplishment. To them is to be ascribed all the glory for this abundant grace in his Beloved, who by his blood effected our liberation.—J.O'R.

606. F.-J. STEINMETZ, "Parusie-Erwartung im Epheserbrief? Ein Vergleich," *Biblica* 50 (3, '69) 328-336.

Once the significance of the categories *kephalē* and *plērōma* in Eph is grasped, there is no need for surprise at the absence of the traditional parousia expectation found in Paul's major epistles. Christ is depicted as the head which is given to the church and which at the same time is head over all (1:22). The body to which the head belongs is the church (5:23), and the church has the task of bringing all beneath the head. Christ is the *plērōma*—that which fills, makes complete, is full, and is both the fullness and the fulfillment. This *plērōma* of Christ is present in the church as his body. Obviously one can hardly speak of a body in waiting for its head. Therefore in place of the eschatological expectation in Paul the author of Eph prefers to speak of growing and building up and of the mediating of the fullness of Christ.—D.J.H.

607. C. KRUSE, "Il significato di *peripoiēsis* in Eph. 1,14," *RivistBib* 16 (5, '68) 465-493.

The primary meaning of the term *peripoiēsis* is active; and in this sense it is used in Eph 1:14. Those who take it in a passive sense do so under the influence of Hellenism and exclusive philological principles; they prescind from the OT and other biblical texts. Moreover the term here is an exegetical genitive with *apolytrōsis*; through redemption God acquires a new people, much as he did when he delivered Israel from Egypt. It is a work of God as we know also (and so it is used) from the rest of the Pauline writings. The Greek Fathers took *peripoiēsis* as an act of God.—C.S.

Philippians, cf. § 14-571r.

608. J. A. SANDERS, "Dissenting Deities and Philippians 2:1-11," *JournBibLit* 88 (3, '69) 279-290.

The image of the dissenting *dei descendi* in Hellenistic Judaism and Qumran provides an excellent foil for the image of the one, who being in the form of God and a *deus descensus*, was not a *deus dissidens* but, on the contrary, was obedient unto death. In *1 Enoch* the fallen angels are accused of sexual incontinence, divulging the heavenly secrets, and leading astray those who dwell on earth; yet Michael explains in *1 Enoch* 68:4 that the Lord of Spirits is angry with the fallen angels mainly because "they do as if they were the Lord."

In the Latin *Life of Adam and Eve* 15:3 the devil boasts that, if God is angry with him, he will set his seat above the stars of heaven and will be like the Highest. In 4Q *Ages of Creation* the motivation of the heavenly beings for their descent is summed up by the word "rebellion." At Qumran it was apparently believed that the reason the angels descended was, as is also stated in CD ii, 18, that they rejected the authority of God and rebelled seeking their own selfish ends. But God "wondrously caused his *kbwd* to draw near (to him) from among the children of the world to counsel with him in the heavenly council." The exaltation sought by the dissenting deities has been given to the lowly children of the world.

Therefore, the hymn in Phil celebrates the one who did not set himself up as God's rival and who, in contrast to the dissenting angels, was not motivated by selfish ambition, conceit and thievery, but only by *tapeinophrosynē*, and is finally raised above them all so that they all must attend to the coronation by kneeling and acclaiming the humble one *kyrios*. The *theos tapeinos* has become *kyrios*.—D.J.H.

609r. [Phil 2:5-11] R. P. MARTIN, *Carmen Christi* [cf. *NTA* 12, p. 141; § 14-275r].

R. JEWETT, *JournRel* 49 (3, '69) 306-307.—M's interpretation of the hymn as celebrating salvation as release from cosmic bondage does not satisfactorily account for the fact that Paul uses the hymn to urge the Philippians to accept the mental attitude of humility which they are given in the Christ event. One can only hope that those who attempt to go beyond M will take account of the Hebraic wording which he admits is there but cannot satisfactorily explain, and will extend the search for cosmic interest beyond the strict bounds of Hellenism to the apocalyptically-oriented wing of the early church.—D.J.H.

610r. ———, *Idem*.

I. H. MARSHALL, "The Christ-hymn in Philippians 2:5-11," *TynBull* 19 ('68) 104-127.—The volume gives a comprehensive survey of previous research, contains a very complete bibliography and presents its conclusions with clarity and balance. Some reservations, however, are in order. The division of the hymn does not seem preferable to that proposed by E. Lohmeyer. While Martin concludes to the non-Pauline authorship of the pericope, the question should be left open. The statement that the hymn is not dogmatic but contains a soteriological drama which deals with the purposelessness of existence and the conquest of those agencies which tyrannized over Hellenistic man needs to be further studied. It is incorrect to affirm that the hymn has no doctrinal significance; E. Käsemann rightly insisted that it is begging the question to say that the technical terms of theology have no place in the language of devotion and cult. Nevertheless, despite some weaknesses, the study is a sound basis for further advance.—J.J.C.

611r. ———, *Idem*.

J.-E. MÉNARD, *RevHistRel* 175 (2, '69) 215-218.—Four major themes appear to have influenced the hymn of Phil 2: the Servant of the Lord, the Son of Man, the *Anthropos* and the Adam of apocalyptic speculation. Each of these is discussed here with some added references. It is least appropriate to emphasize the *Urmensch* theme, and Martin has not properly estimated the contribution of Nag Hammadi to the question.—G.W.M.

612. C. R. HOLLADAY, "Paul's Opponents in Philippians 3," *RestorQuart* 12 (2-3, '69) 77-90.

The Apostle's opponents may be described as Jewish and Gnostic; their basic error was their belief that the resurrection had already taken place and hence that they could achieve perfection while on earth. This conviction led them to pride with consequent strife and friction in the community and produced also unfortunate ethical and ascetical results. In reply Paul first denounces the false teachers, then argues against them in an eschatological discussion wherein he repeatedly states that complete attainment and perfection are yet to come. At the same time he shows that there is a sense in which Christians already live in the *eschaton*. This being true, there is much reason to rejoice—a theme which recurs frequently in the epistle.—J.J.C.

613. N. BAUMERT, "Ist Philipper 4, 10 richtig übersetzt?" *BibZeit* 13 (2, '69) 256-262.

Eph' hō has created translation difficulties, and most scholars take it here as a conjunction, "because." However, it seems to be a relative phrase and to refer to the Philippians' concern for Paul. Furthermore, *phronein* like *phronein mega* according to Liddell and Scott can mean "be proud," "be high-minded." The verse therefore should be rendered, "I rejoiced greatly in the Lord that your concern for me finally revived. You were still proud of it (this concern), but you had no opportunity (to manifest it)."—J.J.C.

1-2 Thessalonians, cf. § 14-561.

614. B. NOACK, "Pastoralbrevenes 'trovaerdige tale'" [The 'Trustworthy Saying' of the Pastorals], *DanskTeolTids* 32 (1, '69) 1-22.

The Pastorals include the formula *pistis ho logos* five times. Even in the two cases where it is supplemented, it is a fixed formula. There are other related cases in the OT or in Judaism, but no direct antecedent. It is not, a priori, a case of introducing a citation, nor on the other hand is it a question directly of the "Word of God" in general. Hence each context must be taken in turn, but without commencing with 1 Tim 3:1 which is the "first" case. In 2 Tim 2:11 the formula is related to what precedes in vv. 8-10 and immediately to the last proposition with *hina*. Likewise Tit 3:8 underlines what

was just said. 1 Tim 4:9, with its addition, is also related to what precedes, which could be inspired by 1 Cor 15:30-32. 1 Tim 1:15 (with its addition) could be taken in both senses, for there is question (both before and after) of the mercy of God. 1 Tim 3:1 is separate, less connected to the context. In sum, it is a formula of emphasis in the course of an exposition, by which the author underlines in passing what he has just said, before picking up again the train of his thought. It is also possible that it refers implicitly to *the* Word of which it is the interpreter. In fact the formulas are introduced by mentions of salvation in an eschatological perspective, but not by every mention of salvation (whence the liberty of the author to use the formula or not).—L.-M.D.

Hebrews

615r. E. GRÄSSER, *Der Glaube im Hebräerbrief* [cf. *NTA* 9, p. 436; § 12-315r].

G. SCHNEIDER, *BibZeit* 13 (2, '69) 310-312.—Extensive summary and critique. G warns us that faith in Heb should be explained by its historical setting and not made absolutely general. This principle is proposed for Catholics in Vatican II's *Dei Verbum*. The present work can help Protestant theology to free itself from a one-sided Pauline concept of faith. Furthermore, the volume is not only an exegetical desideratum. It is in addition an extremely up-to-date contribution to the question of hermeneutic.—J.J.C.

616. J. SWETNAM, "On the literary genre of the 'Epistle' to the Hebrews," *NovTest* 11 (4, '69) 261-269.

Many modern interpreters are attracted to the view that Heb is a homily. Here the data provided by H. Thyen on Heb in *Der Stil der jüdisch-hellenistischen Homilie* (1955) is summarized. This investigation is promising but much remains to be done in the area of both Hellenistic-Jewish and Palestinian homiletic techniques in order to define the genre of Heb more precisely.—G.W.M.

617. E. BRANDENBURGER, "Text und Vorlagen von Hebr. V 7-10. Ein Beitrag zur Christologie des Hebräerbriefs," *NovTest* 11 (3, '69) 190-224.

These verses provide notorious difficulties for exegetes. This article critically examines recent solutions by J. Jeremias, A. Strobel, G. Schille, G. Friedrich and others. In particular they fail to account satisfactorily for the break between vv. 7 and 8.

The author of Heb—after quoting two familiar scriptural texts (vv. 5 and 6)—introduces two passages (v. 7 and vv. 8-10) from liturgical texts familiar to the community. Thus we can explain the break in style, form and theme between v. 7 and vv. 8-10. In content vv. 8-10 show the characteristics of early Christian hymns. Along with its own special nuance (the notion of high-priesthood), the passage follows the scheme of eternal pre-existence-humiliation-exaltation found in Phil 2:6 ff.; Heb 1:3 f. and Col 1:15 ff. The passage expresses the paradoxical history of the Son: obedient "learning"

of suffering formed the necessary pre-condition for his function as redeemer. An analysis of the particular motifs and linguistic usage further support the view that vv. 8-10 have a traditional origin.

There is a break between vv. 6 and 7; in v. 7 we find an "elevated" style, as well as a linguistic usage somewhat unusual in Heb. There are certain connections with Ps 114 and with the language of prayer in Hellenistic Judaism. The verse is a fragment from a hymn of thanksgiving which declared God's mighty deed in rescuing Jesus from death, the sphere of God-forsakenness. Taking the Markan Gethsemane story as a basis for v. 7 has led to an unwarranted historicizing and psychologizing in exegesis. Where the Gethsemane story is concerned with Jesus' obedience, v. 7 is concerned with the justice of God who hears the one who prays to be saved from the sphere of death.—G.G.O'C.

618. E. L. RANDALL, "The Altar of Hebrews 13:10," *AusCathRec* 46 (3, '69) 197-208.

The term "altar" alludes to the Eucharistic table (or at least to "Christ in the Eucharist"). Not only was *thysiastērion* used in this way from Cyprian's time and probably earlier, but also in Heb 13:7-16 everything has more immediate meaning if the author and readers have the Eucharist in mind. Allusiveness is due to the need to preserve the *disciplina arcani*.—D.J.H.

Catholic Epistles

619. J. A. BROOKS, "The Place of James in the New Testament Canon," *SWJournTheol* 12 (1, '69) 41-55.

While there is no certain or even probable evidence for the use of Jas prior to the beginning of the 3rd century, the work most likely circulated within the narrow confines of a small group of Jewish Christians which was isolated from the mainstream of Christianity. At any rate, it is not the kind of writing which would have immediate appeal to Gentile Christians. The book made its way into the canon because it proved to have abiding spiritual value in meeting needs in the lives of individual Christians and their churches. By emphasizing that Christianity involves practical expression, Jas serves as a corrective to the ever-present danger of misinterpreting Paul in such a way that an inadequate concept of Christian faith will result.—D.J.H.

620. R. B. BROWN, "The Message of the Book of James for Today," *RevExp* 66 (4, '69) 415-423.

Jas is the call for ethical living based on the Christian gospel. Throughout, the author's fundamental emphases are personal growth in the spiritual life and sensitivity in social relationships.—D.J.H.

621. G. CLINARD, "Preaching Values in the Epistle of James," *SWJournTheol* 12 (1, '69) 71-82.

Suggestions for sermons based on the text of Jas.

622. V. E. GIDEON, "James, The Christian Life (Study Outline)," *SWJourn Theol* 12 (1, '69) 83-84.

A content analysis designed as an aid for teachers.

623. P. R. JONES, "Approaches to the Study of the Book of James," *RevExp* 66 (4, '69) 425-434.

Suggestions for the study of Jas along with an annotated bibliography listing 18 items.

624. J. W. MACGORMAN, "Introducing the Book of James," *SWJournTheol* 12 (1, '69) 9-22.

The best alternative to the traditional view regarding authorship is that the author wrote in the name and spirit of James, the Lord's brother. The contents and impersonal tone create the impression of an essay in epistolary form, which is directed to a wide circle of readers, not to be sharply defined. It was probably composed near the end of the 1st century. The major themes (sins of the tongue, justice for the poor, the transience of life, etc.) underscore the writer's intensely practical purpose and show his kinship with Jewish wisdom teachers, a feature which must not be overlooked while admiring the excellence of his Greek and his familiarity with Hellenistic literary forms.—D.J.H.

625. T. B. MASTON, "Ethical Dimensions of James," *SWJournTheol* 12 (1, '69) 23-39.

Although the major emphasis is in the area of applied ethics, there are elements of a basic ethic in Jas. The specific exhortations suggest that personal and social morality must be joined together if the Christian is to live a full-orbed life for Christ and his fellow men. Furthermore, the gap between knowledge and practice is underlined by what James has to say concerning faith and works. These belong together and in a sense are dependent upon one another. The more our emphasis is on salvation by grace apart from works, the more we need to hear the words of James that faith without works is dead.—D.J.H.

626. J. B. POLHILL, "The Life-Situation of the Book of James," *RevExp* 66 (4, '69) 369-378.

While one can take the traditional view that Jas was written by the brother of Jesus, one is not impoverished by seeing the epistle as a general writing in the paraenetic stream of the church. There is definitely much ancient material in Jas from the OT, Jewish wisdom literature, Jesus' sayings and even non-Christian Gentile thought, and the vast sweep of this ethical material is perhaps the greatest single argument against authorship by James with its correspondingly early date.—D.J.H.

627. H. S. SONGER, "The Literary Character of the Book of James," *Rev Exp* 66 (4, '69) 379-389.

In relationship to the epistolary literature of the NT as a whole, Jas is less like a letter than most of the Pauline correspondence but more like a letter than Heb or 1 Jn. Jas is paraenesis, a collection of general ethical maxims and exhortations which cannot be related to a single Christian community or a unified Christian situation. Certain characteristics of paraenetic literature can be isolated: lack of logical progression, the joining of units by catchwords or the assembling of sayings under one topic, the development of simple units into a brief essay or paragraph, the listing of vices and virtues, the use of questions as a literary device, and the eclectic grouping of materials from many sources to serve the author's own purposes.—D.J.H.

628. F. STAGG, "An Analysis of the Book of James," *RevExp* 66 (4, '69) 365-368.

An interpretative outline organizing the material in Jas around what seem to be the leading ideas, problems or concerns.

629. F. STAGG, "Exegetical Themes in James 1 and 2," *RevExp* 66 (4, '69) 391-402.

The theological competence of Jas is overlooked only if the teachings and actions of Jesus himself as depicted in the Gospels are deemed irrelevant to Christian theology. The leading theological themes of the first two chapters are faith and wisdom (1:2-8), poverty and wealth (1:9-11), temptation and God's gifts (1:12-18), the implanted word (1:19-27), the sin of partiality (2:1-13), and faith validated in works (2:14-26).—D.J.H.

630. D. O. VIA, JR., "The Right Strawy Epistle Reconsidered: A Study in Biblical Ethics and Hermeneutic," *JournRel* 49 (3, '69) 253-267.

In Jas 2:14 and 2:19 Christian faith means "the intellectual acceptance of monotheism," and as such faith cannot save. James does not call for replacing intellectual faith with some other kind of faith but for supplementing faith with works. It would seem, in fact, that works are more basic than faith, for while one can infer faith from works, it is not possible to infer works from faith (2:18b). In calling for two kinds of cooperating responses, faith and works, James fails to see that man's well-being resides in wholeness.

Yet in 1:18-24 faith means receiving the life-giving word, and moral responsibility means "doing the word" (1:22); this does not mean at all what "works" means in 2:14-26. Since the word is the instrument of God's purpose implanted in man, moral responsibility is a response to what God has already done in man. Therefore, the word theology of 1:18-24 and the works-faith theology of 2:14-26 are finally incompatible. James in his failure to break thoroughly with legalism has not grasped the wholeness of man which we find in Paul and which was retained in Jas 1:18-24.—D.J.H.

631. R. B. WARD, "Partiality in the Assembly: James 2:2-4," *HarvTheol Rev* 62 (1, '69) 87-97.

The common and traditional interpretation of Jas 2:2-4 is that this example depicts two men who enter a meeting for worship. Partiality is demonstrated in the way that these men are seated. But this interpretation involves several problems, all of which hinge on the assumption that the two men are depicted as strangers to the assembly.

A number of rabbinic texts (e.g. *Sifra*, *Q^edôshîm* 4, 4) concerning judicial proceedings indicate a concern lest differences in apparel should lead to partiality and hence unjust judging, and they condemn the practice of having one litigant stand and the other sit as an instance of unjust judging and partiality.

If we read the example in Jas 2 against this judicial background, the problems which have attended the traditional interpretation disappear. For example, Dibelius noted that here the author uses the word *ptōchos* for an outsider, despite the fact that elsewhere *ptōchos* is a denomination for the member. But when the example is read as one informed by judicial tradition, the man described as *ptōchos* would be assumed to be a member who comes to the judicial assembly. Further, this example is consistent with the sharp distinction between the *ptōchoi* and the *plousioi* in 2:5-7 and elsewhere in James since the richly clad man is not expressly called *plousios*.

"In this section, one which betrays the most creative work of the author, a traditional judicial example is employed in order to warn against divisive partiality with the elect community—a partiality which, if unchecked, could reveal the community as inconsistent with its status as the elect *ptōchoi*."—R.B.W. (Author.)

632. [Jas 2:14-26] A. E. TRAVIS, "James and Paul, A Comparative Study," *SWJournTheol* 12 (1, '69) 57-70.

The idea of a conflict between James and Paul disappears when the terminology of these two writers is understood. (1) While their definitions of faith may differ formally, James agrees with Paul that a mere intellectual assent which refuses to become involved in the truth to which the assent is given is not living faith. (2) James does not use the word "justification" in the same way Paul does. Rather than saying that man is justified before God (in a forensic manner), he is saying that the kind of faith that saves is justified (vindicated or demonstrated) as real by what it produces. (3) James speaks of doing "works" as the natural results or fruits of true faith. What Abraham and Rahab did were evidence of their good faith, not an earning of the condition itself.—D.J.H.

633. R. G. BRATCHER, "Exegetical Themes in James 3-5," *RevExp* 66 (4, '69) 403-413.

The proper use of the tongue is based on true wisdom (Jas 3:1-18). The mention of peace in 3:18 leads James to consider the warfare waged by those

sins and passions which prevail in the world (4:1-10). Exhortations on judging brothers, arrogance, failure to do good, wealth, perseverance, oaths, prayer and spiritual restoration complete this useful and practical manual of Christian conduct.—D.J.H.

1 Peter, cf. § 14-497.

634. E. BEST, "I Peter II 4-10—a reconsideration," *NovTest* 11 (4, '69) 270-293.

A re-examination of the passage yields the following results. 1 Pet uses direct OT quotations generally to confirm a preceding argument, and works in OT language to advance the current argument. This is true of 2:4-10 also and therefore vv. 4-5 do not function as a preparatory statement in a midrashic exposition. Analysis of the concepts shows that the background of the passage is early Christian tradition, against which the three difficult concepts can best be explained: (1) *hierateuma*, a "body of priests," merges the levitical concept of priesthood with that of Exod 19:6; (2) *basileion* is best understood as a noun and may well mean a "body of kings"; (3) *pneumatikos* refers to the indwelling of the Spirit of God to whom it thus relates the sacrificial life and worship of Christians.—G.W.M.

635. G. DE RU, "De authenticiteit van II Petrus," *NedTheolTijd* 24 (1, '69) 1-12.

Despite the widespread acceptance of 2 Pet as very late, inauthentic and an example of "early catholicism," one must be cautious in forming conclusions on the basis of its contents. An examination of 13 arguments about the authenticity of the work inclines the author to the view that 2 Pet was written by a disciple of Peter in the late sixties, near the time of Peter's martyrdom. It does not reflect "early catholicism" but rather was written out of a concrete polemical situation in the transition to post-apostolic times.—G.W.M.

636. M. CONTI, "La Sophia di 2 Petr. 3,15," *RivistBib* 17 (2, '69) 121-138.

The OT books and the epistles of Paul are inspired because of "the wisdom granted to him" by God. 2 Pet 3:15 is a reproduction of another phrase typical of Paul, that is, "according to the grace given to me by God." These two phrases are synonymous, notwithstanding the substitution of *charis* by *sophia*. This substitution was inspired by Paul's thought since he identifies wisdom with grace; this wisdom is the knowledge of Jesus Christ. This expression, therefore, includes God's part and man's part in inspiration. God grants wisdom and takes an active part in the composition of Paul's letters (2 Pet 1:21; 3:15) as is indicated by the simultaneous use of the aorist and the participle. Man's part is a collaborator's one; he gave human expression to God's thought in a truly personal manner as is appropriate to a truly living intelligent being. 2 Pet 3:15 gives some hints as to the relationship between revelation and inspiration. Paul transmits in writing whatever God had been pleased to reveal to him.—C.S.

637. A. ŠKRINJAR, "De unitate epistolae 1J," *VerbDom* 47 (2, '69) 83-95.

Bultmann has separated from the unit 32 verses which he describes as originally part of a non-Semitic, Gnostic revelation discourse. There are strong arguments against this division between source and redaction. Is it probable that the Christian redactor would have transcribed so many sentences from a pagan book? Furthermore, both the source and the redaction materials share the same basic thought patterns and ideas; especially important here is the Johannine emphasis on the relation between fraternal charity and divine union. Also, the literary style of the source can be explained far more easily in the light of the OT and the Dead Sea Scrolls than from the *Corpus Hermeticum*, the *Odes of Solomon* or the Mandaean writings. This style does not differ essentially from that of the redactor. Whatever differences in style do exist can be explained by supposing that the author is using phrases previously employed by him in other contexts and still fresh in his mind. Bultmann's position that the sayings about the blood of Christ (1:7b; 2:2; 4:10b) and the eschatological sayings (2:28; 3:2; 4:17) as well as the epilogue (5:14-21) have been added by an ecclesiastical redactor, is not convincing. Finally, if 1 Jn is a baptismal paraenesis as W. Nauck contends, we would expect more explicit reference to baptism.—D.J.H.

638. A. ŠKRINJAR, "Theologia Epistolae IJ comparatur cum philonismo et hermetismo," *VerbDom* 46 (4-5, '68) 224-234.

1 Jn has many parallels in *Corpus Hermeticum* 13, especially the idea of a divine rebirth which makes the reborn unable to sin. However, it is unlikely that the author of 1 Jn is dependent on the Hermetic text.—J.F.Bl.

1 Jn 2:8, 17, cf. § 14-546.

Apocalypse

639. E. LIPIŃSKI, "L'apocalypse et le martyre de Jean à Jérusalem," *NovTest* 11 (3, '69) 225-232.

Apoc was probably composed toward the end of 69 or at the beginning of 70. Origen states that John the apostle was martyred during Nero's reign, and Papias and the *Breviarium Syriacum* of 411 locate the martyrdom at Jerusalem. Furthermore, since Josephus *Ant.* 18, 33 and 4 *Ezra* 11:13-17 show that the Jews of the 1st century began the enumeration of Roman emperors with Julius Caesar, the sixth emperor mentioned in Apoc 17:9-11 must be Nero, and the seventh and eighth Otho and Vitellius respectively. On the other hand, while the author knows that Jerusalem is under siege (Apoc 11:2), the city has not yet been destroyed. Under the impression of John's recent martyrdom the author of Apoc has chosen the apostle to be the vehicle for his message of hope. Later church tradition, failing to notice that the seer in Apoc 1:9 journeys to Patmos

only in the Spirit and wishing to attribute apostolic authority to the Fourth Gospel, effected significant changes in the apostle's biography.—D.J.H.

640r. P. S. MINEAR, *I Saw a New Earth* [cf. *NTA* 13, p. 405].

J. MASSINGBERD FORD, *CathBibQuart* 31 (4, '69) 592-594.—The book certainly starts a new era of Apoc interpretation, yet a Jew or any non-Christian would hardly gain the Christian import which M sees in Apoc. If the substantial portion of Apoc is Jewish in origin and if Jesus is so little in prominence, then can this work be written for faithless Christians within the community? The conflict may indeed be domestic but is more likely "between Jew and/or Jewish Christian and secularized Jew."—D.J.H.

641r. ———, *Idem*.

R. KUGELMAN, *TheolStud* 30 (4, '69) 698-700.—M's pastoral purpose in discovering the contemporary relevance of Apoc has not dulled the keenness of his scholarship. However, in addition to apostate Christians he should include among the "earth dwellers" the persecutors of the church and all who seduce men to blasphemy and idolatry. Furthermore, while Apoc is a letter exhorting Christians to constancy, is it not also a letter of consolation promising victory to the faithful?—D.J.H.

Apocalypse, cf. §§ 14-497; 14-540.

642. M. J. BRUNK, "The Seven Churches Of Revelation Two and Three," *BiblSac* 126 (503, '69) 240-246.

Numerous considerations support the thesis that the seven churches represent seven periods of church history in which the seven different types of churches are readily discernible.—S.E.S.

643. [Apoc 13:17-18] E. M. BRUINS, "The Number of the Beast," *NedTheol Tijds* 23 (6, '69) 401-407.

Apoc 13:17-18 alludes to the abacus on which the market overseer computed the amounts involved in buying and selling.

644. [Apoc 17] J. F. WALVOORD, "Revival of Rome," *BiblSac* 126 (504, '69) 317-328.

The wicked woman of Apoc 17 represents an ecumenical or worldwide church embracing all of Christianity religiously, and therefore including not only the Roman Catholic Church but Protestant and Greek Orthodox as well. The present movement in ecumenicalism is significant as another sign that the end of the age may soon be upon the world.—D.J.H.

Apoc 21, cf. § 14-583.

BIBLICAL THEOLOGY

Church and Ministry

645. W. BIEDER, "Die Reichsgestalt der Kirche nach dem Neuen Testament," *KirchRefSchweiz* 125 (9, '69) 130-133; (10, '69) 146-150.

How far does the church take the form of the kingdom in the pages of the NT? (1) *Ekklēsia* means neither "called out" nor "gathered," but following the Hebrew *qāhāl*, "summoned by God." She belongs to God, and not, as at Qumran, to a few pious men. (2) Jesus knew that he was messiah and believed that his followers would become, through the power of the Spirit, a powerful instrument against Satan in the birth pangs of the last days to establish the kingdom then by mission and service. (3) The church is called to establish the rule of God in the world as the reign of Christ and to do so now, not waiting on the future alone. (4) The Holy Spirit establishes the rule of God both in the church and in the world, the latter by confrontation with the broadest range of human need possible. (5) The Spirit has final authority as it works to establish *basileia* through *diakonia*. While the Spirit works through structural relationships, the gifts and functions thus bestowed are never identified with any one structure. (6) The church takes the form of the kingdom when it enters upon mission in the world in service to the world. Such mission must not make the church an end in itself nor cut her off from the world.—I.W.B.

646. J. E. BRUNS, "The Roman Primacy in Recent Study," *Ecumenist* 7 (5, '69) 65-67.

A new line of argument regarding the Roman primacy has been brilliantly, if not always convincingly, constructed by C. Hofstetter [§ 7-604]. His understanding of *syneklektē* in 1 Pet 5:13 as the Roman church now sharing with Jerusalem the dignity of being "the place which the Lord has chosen" fits his thesis beautifully. Are we then to deduce from this that 2 Jn is directed to Rome? Did not Ignatius address the church at Tralles as the "elect"? The idea of the church finding safety in Rome as depicted under the image of the eagle in Apoc 12:14 has much to recommend it, but to interpret "the other one" in Mt 10:23 as Rome is reading far too much into an isolated logion.—D.J.H.

647. J. ERNST, "Das Selbstverständnis des Gemeindeamtes im Neuen Testament," *UnaSanc* [Niederaltaich] 24 (3, '69) 189-200.

The church in the past has adapted itself to contemporary social structures, and its offices have resembled those customary in the state of the day. Charisms, function, diaconate, leadership, collegiality and transmission of tradition describe the basic structures of the NT concept of church offices. The church institutionalized the titles of bishop, priest and deacon which at first were somewhat vague and open. When later evolution led to the monarchical episcopate, this could be considered legitimate as long as the principle of collegiality was preserved. Today with the trend toward democratic institutions, conditions are ripe for a new understanding of ecclesial offices.—J.J.C.

648. K. KERTELGE, "Verkündigung und Amt im Neuen Testament," *BibLeb* 10 (3, '69) 189-198.

The preaching of the gospel is the basic missionary function of the church. While in Mk this function is described broadly so as to include healing the sick and driving out demons, Paul concentrates on the aspect of the word. Paul understands his apostleship primarily as a call to preaching the word, and he traces his preaching back to Jesus Christ whose servant he considers himself to be. The preaching described in the NT is directed not so much to those within the church as it is to those outside the church. Church office, however, must not be limited merely to the preaching of the word but rather should be seen in its wider context as the gift of the Spirit aiding the church in fulfilling its task.—D.J.H.

649. M.-V. LEROY, "Chronique d'ecclésiologie," *RevThom* 69 (2, '69) 265-306.

A general bulletin of works on the church which includes discussion of recent work on the church in the NT.

650. R. B. MAYERS, "The New Testament Doctrine of the State," *JournEvang TheolSoc* 12 (4, '69) 199-214.

First the background and the eschatological and political milieu of the NT doctrine on church and state are presented. Next the creation of the state and the natural law concept are treated. The entire tenor of the biblical witness sees the state as God's creation, an emergency arrangement devised by him to order and control the social activities of mankind during the long interval of time between the fall and the return of our Lord. Moreover, the NT indicates that without the blindness and hindrance of sin man could know and implement the law of God, but that even in spite of such a fallen condition the redeemed Christian is to some extent capable of bringing the laws of this world into harmony with the laws of the city of God. Then the two realms, church and state, are examined according to the teaching of Jesus and of Paul; in both a dualistic tension is evident.

In brief, church and state are both God's instruments, but for different purposes. Both are his agencies, and each calls for a response. Tension arises because the Christian is a member of two kingdoms. Conflict comes when government overreaches itself or when the church forgets its proper sphere. The two realms have mutual responsibilities over against each other, and the Christian citizen has obligations toward them both.—J.J.C.

651. P. McENIERY, "The Catholic Faith That Comes To Us From The Apostles II," *AusCathRec* 46 (4, '69) 284-296. [Cf. § 14-297.]

The organizational structure of the Qumran community as seen in the Dead Sea Scrolls forces historians and theologians to push the beginnings of "early Catholicism" ever closer to the time of Christ.

652. M. McNAMARA, "God's Living Word. Priests: ministers of the New Testament," *DocLife* 19 (10, '69) 557-564.

The ministerial priesthood within the church, far from being excluded by the priesthood of Christ, flows from it. Through the Eucharist, the sacrament of reconciliation and the preaching of Christ's message, priests are the ministers of the New Covenant.—D.J.H.

653. R. E. NIXON, "The Biblical Idea of a Holy Nation," *Churchman* 83 (1, '69) 9-20.

Most of the ideas associated with Israel in the OT are transferred to the church in the NT. Thus the church inherits both the mission of Israel to the world and the warnings given to the faithless people of God.—D.J.H.

654. R. SCHNACKENBURG, "L'apostolicité : état de la recherche," *Istina* 14 (1, '69) 5-32.

What does the church mean when it calls itself "apostolic"? In the NT "apostle" is not a univocal term. While Paul sees the apostle as one called by the risen Christ, Luke identifies the apostles with the Twelve and limits the term to those who accompanied Jesus in his earthly life. There are other NT texts in which the apostle is a qualified missionary of the early church. There are, however, elements common to all the NT concepts. The apostle is fundamentally the instrument of the risen Lord until his glorious return. Charged with preaching the gospel and inspired by the gift of the Spirit, the apostle derives his power and authority from Christ. The various Christian churches have emphasized one or several of these elements in expressing their own self-understanding.—D.J.H.

655. F. C. SENN, "Interpreting the Historical Development of Ecclesiastical Office," *Dialog* 8 (4, '69) 300-303.

When G. Krodel [§ 14-296] speaks of "the theological narrowing" which takes place in the Pastorals, he exhibits the liberal bias so often displayed in the 19th century: "late, therefore inferior." Rather than dismissing parts of the NT as irrelevant, we must grant each book within the canon its full theological and practical value; the whole of the canon speaks to the church and not just selected portions of it.—D.J.H.

656. K. STALDER, "Die Nachfolger der Apostel," *IntKirchZeit* 59 (3, '69) 192-211.

First the qualities of the apostle are described. He is essentially a witness of the resurrection with a special commission to preach; through the apostles the church comes into existence. Next the question is examined whether there was a void left by the death of the apostles. Paul did not think there would be a gap in the life of the church, at least not in the sense that another person or another

work would substitute for his essential mission as the witness of the resurrection and establishing the church. The gospel was to be handed on, the church to be continued by members of the community. In 1 Cor 12 Paul enumerates the various graces given by the Spirit for the life of the church, and distinct prominence is given to the role of apostles, prophets and teachers. In 2 Tim 2:2 Paul instructs his disciple to appoint chosen men who will carry on the work. This could point to the apostolic succession, not in the sense of handing on a body of teaching, but of the witness which can be received and transmitted only with the assistance of the Spirit.—J.J.C.

657. H. K. STOTHARD, "Apostolic Authority," *ChristToday* 14 (3, '69) 116-119.

Apostolic authority, including that of Paul, was supreme in the NT church. The apostles were granted the power to speak and write divine truth as they were led by the Holy Spirit. As far as we can tell, there was never any fundamental disagreement among them about the essential nature of the gospel.—D.J.H.

Various Themes

658r. T. BOMAN, *Die Jesus-Überlieferung im Lichte der neueren Volkskunde* [cf. *NTA* 12, p. 402; § 13-338r].

R. LEIVESTAD, *NorskTeolTids* 70 (2, '69) 116-122.—The book is of slightly uneven composition. B's thought is resolutely independent, whence the reader should also maintain his own independence. The principal points contested by the reviewer are the difficulty of believing (1) that the literary units are of no importance, (2) that only the continuous narrative and its totality are primitive. The distinction of the two functions, preaching and narration, is impossible to determine as absolutely as B does, e.g. in the case of Mark who for B is the model of a narrator. In Gal 1:18 *historēsai* does not necessarily mean "to seek information from," but simply, like *idein* in v. 19, "to meet." It is very debatable that Paul regarded Jesus' death on the cross as a just judgment in conformity with the Law whereby Jesus fulfilled the Law. By the many hypotheses it raises, the book is interesting and stimulating, but it will be considerably discussed.—L.-M.D.

659. P. BOURGUET, "Esquisse d'une doctrine du 'repas' selon la Bible," *RevRéf* 20 (3, '69) 29-41.

Under one form or another the meal occupies a considerable place in the Bible. The Bible does not underestimate the importance of eating and drinking though it does not equate eating well with living well. While we find the abuse of eating and drinking condemned, at the same time it is the occasion of giving thanks, expressing hospitality, effecting reconciliation and of creating an atmosphere of joy. In the Lord's Supper, through the real, spiritual presence of Christ, all the elements which confer grandeur on the sharing of bread and wine are transfigured: generosity, hospitality, reconciliation, benediction, reunion and communion.—E.J.K.

660. G. B. CAIRD, "Les eschatologies du Nouveau Testament," *RevHistPhilRel* 49 (3, '69) 217-227.

Eschatology should be defined, not as one of the doctrines of the creed nor as a treatise in Christian theology, but as theological language capable of being adapted to many situations. Four-fifths of what we call eschatology in the Bible has nothing to do with the *eschaton* in the strict sense; it should rather be classified with metaphor, parable, typology, allegory and myth. Myth and eschatology have a parallel usage. If the language and imagery describing the beginning of history can be applied to give a theological interpretation to events which happen during the course of history, there is no reason to suppose that a similar transference cannot take place in language which concerns the end of history.

One eschatological image, e.g. the Antichrist, can be employed to fit different situations. Four NT writers (1 Jn 2:18; Mk 13:14; 2 Thes 2; Apoc 12:3) use the image to describe the political or theological crises of their day. In the Apoc, John ordinarily uses eschatological terms to speak of what is not the *eschaton*. Significantly in the culminating part of his book, three major eschatological images—judgment, the great banquet, the final battle—are used twice and each time applied to a different situation. The Seer thus seems to be telling us that all eschatology has a double application, first in history and then beyond history. The *eschaton* casts so long a shadow that eschatological language is always suited to describe what will happen soon.—J.J.C.

661. J. COMBLIN, "Os Títulos de Honra de Cristo, Problema Teológico," *RevistCultBib* 5 (10-11, '68) 99-111.

A survey of various principles and methods of systematizing a NT theology on the basis of the names and titles of Jesus regarded from transcendental and horizontal viewpoints.

- 662r. H. CONZELMANN, *An Outline of the Theology of the New Testament* [cf. *NTA* 13, p. 407; §§ 13-1009r—1010r].

A. HANSON, *Theology* 72 (591, '69) 416-418.—The work seems markedly Protestant, even Lutheran, in character. Indications of this are the author's undervaluing of Heb and 1 Pet, and his understanding of the church as "the church of the word." One can also trace occasional signs of what is almost rationalism in his rather ham-handed treatment of the Virgin Birth and in his claim that Paul took his sacramental teaching (apparently) straight from the Hellenistic Mysteries. Finally, his judgments on the NT interpretation of the OT are often somewhat superficial.—D.J.H.

663. O. CULLMANN, "Actualité de l'histoire du salut," *ÉtudThéolRel* 44 (2, '69) 89-98.

Salvation-history embraces the history of man and of creation, and its heart is the incarnation of Jesus Christ in the framework of human history. There

is a salvation-history in the strict sense which is represented only by the narrow line of those persons of whom the Bible speaks. And there is a salvation-history in the wide sense which includes the history of humanity and even of the entire creation. In the past, attempts have been made to reduce salvation-history to a metaphysical truth (Gnosticism) or to an existential experience (the modern trend). Gnosticism would remove the historical element, and Docetism was the first heresy attacked in the NT.

Today the danger for both Protestantism and Catholicism is that of considering the historical element secondary to a truth concerning my existence. The norm for salvation-history today is given us only indirectly in the Bible which speaks on the one hand of the biblical history of Israel, of Jesus' life and of the birth of the church, and on the other hand speaks of the final events of the world. We find ourselves between the two periods. We are living in the period of the church, and Acts informs us about the first stages of this period.

The final section contains replies to frequent objections. Thus Bultmann's theology calls for an individual decision, salvation-history does not. This is false. Salvation-history calls us to integrate our individual existence into this history. Again, salvation-history presents the Bible as a series of events. Is there not the word also? This is true. The word of God is inseparably connected with the event, and the word of God cannot be opposed to salvation-history; it is part of it. Bultmann objects that salvation-history is the mythic expression of an encounter of man today with God. The answer is that the Bible contains myth but is subject to history. The role of myth is to explain to us the meaning of salvation-history. Finally, it is said that salvation-history replaces faith in the Trinity by faith in salvation-history. Rather the Trinity is better understood when we do not enclose theology in a framework of static concepts but envisage it in the perspective which is the Bible, namely the dynamism of revelation in salvation-history.—J.J.C.

664r. O. CULLMANN, *Salvation in History* [cf. *NTA* 12, p. 143; § 13-1011r].

N. PERRIN, *JournRel* 49 (3, '69) 303-305.—The theological viewpoint of salvation as history is true of Lk-Acts, but it would be very difficult to prove that either Paul or John adopted it. Also, analysis of the biblical narratives does not bear out C's contention that the form of the narrative shows that we are dealing with the what-happenedness of actual history while the element of revelatory interpretation delivers us from the ambiguities and relativities. Finally, C's salvation-history outlook would seem very strange indeed to one such as M. Eliade who looks at the phenomena of religion in a broad perspective.—D.J.H.

665. L.-M. DE CANDIDO, "Presenza della donna nella Chiesa primitiva," *Servitium* 2 (10, '69) 285-295.

About 30 texts illustrate the twofold charismatic service of women in the church: the prophetic edification of the assembly and the assistance to the brethren (apostles, preachers, widows). St. Paul sets limits to the woman's

service which, however, are due to cultural contingencies. His theoretical attitude depends on his Semitic vision of religious forms. His theology keeps the door open for a re-evaluation of the woman's part in serving the Lord and the people of God. God acts in history on the very same theological realities which were basic from the beginning. The church has to act accordingly. Today, in many parts of the world, the woman possesses substantially the same rights and duties as the man. Thus, the church ought to give her the chance to render her fullest feminine service to Christ in the Spirit.—H.M.

666. J. W. DEENICK, "The Fourth Commandment and its Fulfillment," *Ref TheolRev* 28 (2, '69) 54-61.

There is not the least indication that Jesus meant the institution of the sabbath to be abolished. Rather from Mk 2:26-28 it appears that "He confirmed the universal validity of God's purpose that human life continued to be blessed by the day of rest and worship, thus maintaining also the prophetic aspect of the day, as it points to the rest that remains for the people of God."

667. J. GUILLET, "Révélation de la troisième Personne," *Christus* 16 (64, '69) 533-538.

The exegesis of several OT texts which speak of the Spirit's activity (Gen 1:1 ff.; 2:7; Isa 61:1; Ezek 36:25 ff.) provides background for understanding the NT revelation concerning the third person of the Trinity (Jn 14—16) who fulfills in the highest degree all the functions previously ascribed to the Spirit.—J.J.C.

668. E. HAULOTTE, "Profils de l'Esprit," *Christus* 16 (64, '69) 539-555.

Various aspects of the Spirit's activity are examined by considering several OT texts, e.g. Gen 32:7-22; Isa 11:3; 2 Sam 22. Then follows a study of the Spirit and myth, the Spirit and tradition, the Spirit and the Christian community. The last topic deals with the Spirit's manifestation at the reception of Cornelius into the church (Acts 10:1-18). The article is particularly concerned with what the Spirit has to say to men of this day.—J.J.C.

669. F. LANG, "Christuszeugnis und Biblische Theologie," *EvangTheol* 29 (10, '69) 523-534.

In order to define and further the study of biblical theology a series of observations, among them the following, are presented. An early concept of biblical theology was overthrown by historical criticism of the Bible which established that the witnesses to revelation were influenced by their historical situation. Today it is agreed that the OT and the NT writings developed from one continuing process of tradition. Exegesis has also established the eschatological nature of the Christ-event. Witness to Christ cannot be simply identified with biblical theology. The NT has no one biblical theology; instead there are various theologies, each of which has been influenced by the circumstances of

the speaker. Hence the task of NT theology is to discover the contexts for the diversity of the NT witness.

As regards the OT, biblical theology should grasp the theological intention of the individual writings and groups of writings from their historical setting in order to determine what is the basic connection between the two Testaments in the process of divine election. Hence it examines how the fundamental gifts and demands of God in the OT and in the NT are mutually related. The success of the enterprise demands, not only the labors of OT and NT exegetes, but also the cooperation of systematic theologians and of church historians.—J.J.C.

670. E. LUSSIER, "Some Reflexions on the Narratives of the Institution of the Eucharist," *ChicStud* 8 (3, '69) 249-259.

A survey of recent research on the Eucharist indicates agreement on a number of particular points: the Passover and festive character of the Last Supper; the significance of *eucharistia*, *anamnēsis* and covenant for understanding the Eucharist; liturgical nature of the words of institution; the essential symbolism and sacrificial aspect of the Lord's Supper; the relation between Eucharist and church. The historical value of the Gospel narratives of the institution of the Eucharist is still being questioned. However the thesis that the Eucharist is a creation of the church supposes gratuitously lack of foreknowledge of Jesus and fails to take account of Paul's dependence on tradition and the inner relationship, for the primitive community, between joy and Jesus' death.—E.J.K.

671. E. H. MALY, "Scripture and the Nature of Man," *CrossCurr* 19 (4, '69) 385-399.

Unlike the pagan gods who were associated with the cyclic phenomena of nature, Yahweh identifies himself with time and on-going history. History is seen as revealing the divine will. Biblical man is secular insofar as he grasps his own autonomy and sees created reality as secular, and social insofar as he is bound together with other men in covenant. But the most important characteristic of biblical man is his eschatological dimension. Without this, "biblical man would be an absolute secularist. With it, secular reality and man's secular nature take on a transcendence whose full implications would only be revealed in the glorified Christ."—D.J.H.

672. M. McNAMARA, "God's Living Word: Christianity and integrity," *DocLife* 19 (8, '69) 422-426.

Jesus as the second Adam came to reintegrate man's personality and to restore his dignity as God's image.

673. M. McNAMARA, "God's Living Word: Christian love," *DocLife* 19 (11, '69) 686-690.

Christian love breaks down the dividing wall of hostility between Jew and Greek, reconciles man with God, and gives us the task of being reconciled with one another through genuine charity.

674. M. McNAMARA, "God's Living Word: Man in God's image," *DocLife* 19 (7, '69) 378-384.

Christians through baptism are recreated in the image of Christ who himself is the image of God. The true Christian is one who has in him the mind that was in Christ Jesus and looks on God and man as Christ did.

675. B. M. NOLAN, "Some Observations on the Parousia and New Testament Eschatology," *IrTheolQuart* 36 (4, '69) 283-314.

Among the observations are studies of a test case concerning Jesus' foreknowledge of the parousia (Mk 13:30, 32), the understanding of the parousia in the early church (2 Thes 2; 2 Pet 3), the parousia and modern man. The parousia is found to be, not a prediction based on foreknowledge, but a promise suggested by past and present salvific experience. It is present in sign and shaped by the activity of grace in our world. The parousia has ecclesial importance because Christ our brother is exalted Lord and we are gathered around him. It has soteriological importance because Christ has been transformed by the resurrection, and we are sharing ever more fully that life. It has judicial importance because the powers of the world have already been crushed, and we are daily making that victory our own. In a word, the parousia passages of the NT are in contexts preparing believers for the future and thus they shape rather than describe the future.—J.J.C.

676. W. RORDORF, "Marriage in the New Testament and in the Early Church," *JournEcclHist* 20 (2, '69) 193-210.

In the NT marriage is seen in an eschatological perspective and so belongs to that form of the world which is passing away; celibacy for the sake of the kingdom is a possible, legitimate and honorable way of living the Christian life. Jesus' view that marriage is to be infused with *agapē* which continues to give of itself even until the very end (Mk 10:5, 9) is hardly consistent with divorce and remarriage. Second marriages were allowed only when one of the partners had died; even here Paul would rather see the survivor remain a widow or widower. The woman's submission to her husband and the lists of her domestic duties reflect the social structures of the age, for the eschatological hope of the first Christians did not make them especially ready to make sweeping reforms in a world about to pass away. Since we have no evidence of a nuptial blessing presided over by the ministers of the church, it is difficult to claim that marriage is a sacrament on the basis of the NT.

In the early church celibacy lost its eschatological dimension and came to be considered a superior degree of perfection. In the matters of adultery, divorce and second marriage there is almost no evolution except that in some circles Mt 5:32 and 19:9 were understood as implying that since adultery was the equivalent of death for the guilty partner, the remarriage of the innocent partner could be permitted. The role of women was enlarged and took on a more philosophical aspect. Augustine in *De bono conjugali* uses the term

sacramentum merely to describe the consent which makes the marriage; marriage came to be understood as a sacrament much later in the church's history.—D.J.H.

677. L. SABOURIN, "Novum Templum," *VerbDom* 47 (2, '69) 65-82.

The article adopts the lines of development found in R. J. McKelvey's recent book *The New Temple* (London, 1969). In the first section, which treats of "the future temple in the Jewish and Greek literatures," the themes of "the new temple," "the heavenly temple," "the spiritual temple" are successively examined in the main texts of the OT, of the intertestamental literature, of Qumran, and of the Jewish-Hellenistic writings. Special attention is given to the spiritualization of the temple notion.

The new-temple theme is well represented in the NT. There are first the texts which tell of Jesus' attitude toward the Temple and those in which the Synoptics allusively suggest their own interpretation. The cleansing of the Temple signifies for John that it is abrogated and is to be replaced by another temple and another cultus. The author of Heb expresses a similar idea differently: the greater and more perfect tent (9:11-12) is Christ's sacrificial liturgy of redemption [cf. § 13-996]. Jn's account of the Transfixion symbolically teaches that in the sacrifice of Christ, the new Temple, a source of salvation is now offered to all believers. Paul has expressed himself on the new temple (the church or the Christians individually) mainly in 2 Cor 6:16—7:1; 1 Cor 3:16-17; 6:19-20; Eph 2:20-22. The indwelling of the Holy Spirit in the church fulfills the expectation of the messianic era: that God would inhabit the eschatological temple. The author of 1 Pet sees in the new temple the place of the new (spiritual) worship, rather than, as Paul, the dwelling of the divine presence.

There are allusions to *the heavenly temple* in Gal 4:25-26 and 1 Cor 5:1-5, but the main texts are found in Heb and in Apoc. The pilgrim people of Heb are on their way to the heavenly Zion, where Christ the high priest, the pioneer, has preceded them, he who by his sacrifice *has entered* into the heavenly sanctuary as *leitourgos tōn hagiōn* (8:2; 9:24). Apoc deals with eschatology and sees the congregation of the true believers, not on their way to their homeland, but as already assembled in Zion with Christ. The new Jerusalem is the community of the redeemed. It is the new temple; it is the new heaven and the new earth. The new temple of the heavenly city is God himself, for it symbolizes the final and perfect communion of God with the people that has been redeemed (21:13).—L.S. (Author.)

678. F. SCORZA BARCELLONA, "L'equivoco della solitudine alla luce dell'esperienza ebraico-cristiana," *SacDoc* 14 (53, '69) 5-23.

Solitude of the soul is not sufficient as such. Detachment and mortification alone do not suffice but can become a danger as the desert was detrimental for most Jews (1 Cor 10:1-5). The monks of Qumran secluded themselves too much from others as an elite. John the Baptist overcame that danger and

preached to *all* men, sinners and soldiers included. And so is the world for us Christians a solitude. But we are living in it, although we are not from it; and the world is the field in which we work and which we have to Christianize.—H.M.

679. G. SEGALLA, "Orientamenti ermeneutici nelle 'Teologie del Nuovo Testamento,'" *StudPat* 16 (2, '69) 305-317. [Cf. § 14-313.]

A continuation of the survey-bulletin of works on NT theology from the viewpoint here of their hermeneutical principles.

680. R. N. SOULEN, "Marriage and Divorce. A Problem in New Testament Interpretation," *Interpretation* 23 (4, '69) 439-450.

Revelation is both information and experience, and Jesus' sayings on marriage and divorce illustrate both these facets. The logia are absolute and correspond to the understanding of God as absolute and of revelation as information. But these absolutes are set aside whenever they prohibit the communication of God's love and mercy. This is the interpretative principle for the analysis here presented of the NT teaching on marriage and divorce.

"A. Jesus revealed the intention God had at creation that marriage was to be an unbreakable and perfect union.

"B. The Pauline church, unable to live with this teaching as a law, permitted divorce for the sake of peace where marriages between believers and nonbelievers had resulted in discord. He also provided for the separation of married Christians, presumably also to restore peace; but he instructed them not to remarry.

"C. The Markan church in Rome also permitted separation (perhaps following Paul), but not remarriage, and extended its warning against divorce to include women—a change from Jewish Christian practices made necessary by Rome's advanced civil law.

"D. Finally, Matthew, among Jewish Christians in Antioch, permitted separation without remarriage; but in instances where the wife had committed adultery, he permitted divorce and remarriage."—J.J.C.

681. D. E. H. WHITELEY, "Liberal Christianity in the New Testament," *Mod Church* 13 (1, '69) 16-27.

The NT passages which seem to favor belief in the doctrine of hell are either ambiguous or are due to Matthew who was embittered against the Jews because of a mutual escalation of hatred caused by the poaching of converts. In general, the NT writers were not concerned with speculating about the future but with urging all men to obey God's will in the present and to accept Christ's offer of forgiveness. Yet the NT also includes passages which seem to be groping toward the doctrine that all at last will be saved. "All Israel" in Rom 11:26 seems to include both Jews and Gentiles, and the statement in Rom 8:18 ff. that the created universe (*ktisis*) is to be saved through the sons of God makes it hard to believe that only human beings made in God's own image are to be annihilated, much less tortured for all eternity.—D.J.H.

THE WORLD OF THE NEW TESTAMENT

Early Church

682. J. H. CHARLESWORTH, "The Odes of Solomon—Not Gnostic," *CathBib Quart* 31 (3, '69) 357-369.

The article is limited to a refutation of the commonly-held opinion that the *Odes of Solomon* are Gnostic. K. Rudolph's arguments for the Gnostic character of the *Odes* [§ 9-725] are not valid: abundant use of the root "to know" and its derivatives does not make the *Odes* Gnostic; the *Odes'* *Daseinsverständnis* is not Gnostic; Docetism must be distinguished from Gnosticism. The Gnostic mood, as characterized by H. Jonas, is absent in the *Odes*. An additional nine arguments are given; e.g., in the *Odes* the creator is the object of "glory and honor." The *Odes* are not "heretical," but rather a Jewish-Christian hymnbook of the 1st century.—R.J.K.

683. D. FLUSSER, "Salvation Present and Future," *Numen* 16 (2, '69) 139-155.

Was the delay of the parousia such a decisive factor for structural changes in earliest Christianity as is so often supposed today? It would seem that longing for the second coming was stronger in Jewish-Christian groups in which the idea of salvation through the incarnation, death and resurrection of Christ was weak or existed only partially. The Nazarenes and the Ebionites agreed that Jesus' main function was to be a prophet and not the messiah, and both apparently saw salvation as mainly in the future. The church, though not greatly interested in eschatology, saw in the messianic dignity of Jesus and in his resurrection important components of the Christological drama whose final stage would be the second coming. In opposing the Christology of the church the Nazarenes not only weakened but even practically abolished the eschatological aspect in their message. On the other hand, at the end of the 1st century a chiliastic group arose among the Ebionites called the Elkesaites who predicted a new remission of sins in the third year of Trajan's reign, i.e. A.D. 100-101. This formulation represents the revision of a prophecy found in the *Testament of Isaac* which proclaimed that the *eschaton* would occur 100 years after Jesus' birth. A similar postponing of the end is also found in the *Epistula Apostolorum*. Therefore, at the end of the 1st century and in the first half of the 2nd century there were Christian groups which expected eschatological events at a close, fixed date and which were prepared to postpone that date if the expected day passed without events. Thus Christianity could exist for a long time without changing its content because of the so-called *Parusieverzögerung*.—D.J.H.

684. J. MASSINGBERD FORD, "A possible liturgical Background to the Shepherd of Hermas," *RevQum* 6 (4, '69) 531-551.

Because Hermas appears to have been a Jewish-Christian prophet who performed his work in early Christian communities, a liturgical background is

sought for some sections of *The Shepherd*. It is suggested that Hermas had his visions and expounded on them during the September Ember Days in Rome where the large Jewish contingent was celebrating the Feast of Tabernacles. In examining the lections for both celebrations, certain parallels are noticeable. Furthermore, the themes of these lections are noticeable in *The Shepherd* especially in the building of the *pyrgos* or booth.

Certain similarities are noted between the parable of the sticks in Hermas and the lulab of Tabernacles. Further, Hermas' night with the virgins (*Sim.* 9, 10-11) finds a precedent in rabbinic literature, especially the Babylonian Talmud, but more immediately, following H. Riesenfeld, in Qumran theology. R posits an association between the *hūppâ* (marriage pavilion) and the *sūkkâ* so that the maidens in *The Shepherd* may represent the bridal friends of the eschatological marriage of Yahweh with his people—this eschatological tent was confirmed in the very wilderness life of the Qumran community. This *hūppâ* is comprised of living men as precious stones, which seems to run in direct line from Jewish exegesis of the midrash on Isa 54. The tower of *The Shepherd* is shown to combine various traditions and symbolisms concerning the precious stones.

The character of Michael as chief minister of the building is similar in both *The Shepherd* and Jewish literature. The confusion between Son, Spirit and Michael characteristic of the Jewish portrait appears in Hermas' revelation. The question is also taken up of whether the Shepherd represents the builder of the tower, who, like Solomon (in *Testament of Solomon*), was said to have subdued and enlisted demons in building the dwelling. Indeed, the black maidens (*Sim.* 9, 15, etc.) appear to be akin to demons who work for Solomon. Finally, the Ancient Lady of *The Shepherd* can be seen to share characteristics of Sarah as portrayed in extrabiblical Jewish works, and this may be a Christian allegorical symbol which Hermas misunderstood to be the Sybil.—J.M.F. (Author.)

685. A. J. B. HIGGINS, "Sidelights on Christian Beginnings in the Graeco-Roman World," *EvangQuart* 41 (4, '69) 197-206.

(1) In Lk 2:2 *prōtē* is virtually equivalent not only to *protera* but to *proteron* or *pro*, and so the Greek means: "This census took place before Quirinius was governor of Syria." (2) When Tacitus in *Annales* 15:44 calls Pilate *procurator*, he is using a later term familiar to him. Before Claudius the equestrian provincial governors were called *praefecti*. (3) The Jesus inscriptions discovered at Talpioth by E. L. Sukenik contribute nothing to the historicity of Jesus and his crucifixion. *Iēsous Iou* means "Jesus, son of Eias," and *Iēsous Alōth* means "Jesus, son of Aloth." (4) It is doubtful whether there is a direct connection between Mt 27:62-66; 28:11-15 and the Greek inscription said to have come from Nazareth, containing an imperial rescript threatening with death anyone found guilty of violating and disturbing tombs and removing the bodies.—D.J.H.

686. X. JACQUES, "Les deux fragments conservés des 'Actes d'André et de Paul' (Cod. Borg. Copt. 109, fasc. 132)," *Orientalia* 38 (2, '69) 187-213.

Bibliographical introduction, Sahidic text (collated with the original MS), and first complete translation of the fragments.

687. H. POLGE, "La fausse énigme du carré magique," *RevHistRel* 175 (2, '69) 155-163.

Efforts to discover special significance in the sentence contained in the Sator square ignore the principles upon which such devices are constructed. The second word, *Arepo*, can only be read as an imaginary proper name; recourse to such names is standard practice in the genre. A computer has verified the impossibility of any other syntactically acceptable word in this uniquely complex word puzzle.—G.W.M.

688. G. QUISPÉL, "The Latin Tatian or the Gospel of Thomas in Limburg," *JournBibLit* 88 (3, '69) 321-330.

The western vernacular Diatessarons as well as the *Heliand*, the Limburg *Life of Jesus* and the Venetian harmony are based on a Latin Diatessaron which diverged greatly from the vulgatized *Codex Fuldensis* and the *Vetus Latina*. These vernacular translations contain several substantial readings that must ultimately go back to Tatian himself. This fact would also explain why the western versions of the Diatessaron have so amazingly many variants in common with the *Gospel of Thomas*, for the author of *Thomas* and the author of the Diatessaron apparently used the same Jewish-Christian source. Thus the Latin Tatian must have preserved this independent Jewish-Christian tradition of Jesus' words.—D.J.H.

- 689r. B. REICKE, *The New Testament Era* [cf. *NTA* 13, p. 286; § 11-1197r].

J. NEUSNER, *JournAmAcadRel* 37 (3, '69) 304-305.—Unlike E. Schürer, R simply assumes knowledge of the literary and archaeological evidence and acceptance of his own interpretation of it. In the descriptions of the synagogue Sabbath worship and of the Pharisees' relationship to Jesus not the slightest effort has been made at filtering out the various strata of tradition. After A.D. 70, according to R, the Pharisees dominated the Jewish world, but E. R. Goodenough's devastating critique of this view is not discussed.—D.J.H.

- 690r. J. N. SEVENSTER, *Do You Know Greek?* [cf. *NTA* 13, p. 412].

D. M. LEWIS, *JournTheolStud* 20 (2, '69) 583-588.—Summary. This careful, sensible and up-to-date book deserves wide circulation and consideration. The absence of a section on the intertestamental period is an obvious and regrettable omission, and to argue that Jesus could conduct simple Greek conversations because no interpreters are mentioned in the Gospels is clearly weak. S could have saved himself the disastrous suggestion that Titus' Greek was bad by

referring to Suetonius' *Titus* 3, and he places too much emphasis on Josephus' *Ant.* 20, 262-265. Furthermore, Beth Shearim has little to tell us about the prevalence of Greek in pre-destruction Galilee. Finally, there is a real difference in the evidence about Galilee and Jerusalem, quite apart from questions about social class.—D.J.H.

691. R. WEIJENBORG, "Is Evagrius Ponticus the Author of the longer Recension of the Ignatian Letters?" *Antonionum* 44 (2-3, '69) 339-347.

We must seek a "holy Ironist" or a philosophizing deacon of Antioch who between 360 and 390 tried to succeed Meletius or Paulinus as a bishop of Antioch as the one responsible for the longer recension of the Ignatian letters. Evagrius of Antioch, who seems to be the same person as Maximus Heron who tried to become bishop of Constantinople in 379-80 as well as Evagrius Ponticus who served as deacon to Gregory Nazianzen, may well have written the longer recension sometime between 380 and 388 to promote himself as a candidate to succeed Paulinus by exalting the deacon Heron as the successor of Ignatius.—D.J.H.

Archaeology

692. M. ADINOLFI, "Scavi recenti a Betlemme," *RivistBib* 17 (2, '69) 203-208.

The caves below the church of the Nativity in Bethlehem have been recently excavated and restored to their original state. The results reached are that the area was inhabited at two different periods: first from the 7th century up to the exile of 587 B.C., then from the time of Christ up to our own times. Hence, one can insert in this framework the birth of Christ and the presence of Christians, who in the time of Eusebius of Caesarea could point out the places of Christ's birth according to the tradition received from their forefathers.—C.S.

693. A. DURANTI, "Kana Galilea: identigo kaj restaĵoj" [Cana in Galilee: Identification and Remains], *BibRevuo* 5 (3, '69) 169-179.

A survey of the literary and archaeological data relevant to the identification of Cana and of the excavations at Kefr Kenna.

694. G. M. A. HANFMANN, "The Tenth Campaign at Sardis (1967)," *BullAmSchOrRes* 191 ('68) 2-41.

A detailed preliminary report on the excavations and the restoration of the Marble Court.

695. S. LOFFREDA, "Recenti scoperte archeologiche a Gerusalemme. La Gerusalemme del Nuovo Testamento," *RivistBib* 17 (2, '69) 175-192.

The last decade of archaeological discovery in Jerusalem shed new light on all periods of the history of Jerusalem. Up to the last century our information about Jerusalem was based mainly on literary sources; recent discoveries show us that we know much less than our predecessors. The positive results of recent

research in this field have been not so much the uncovering of material structural ruins, but the demonstration of the existence of a Christian community in an unbroken succession from the time of the Gospels up to the arrival of Constantine. Oral tradition has thus been confirmed on most points.—C.S.

696. L. Y. RAHMANI, "Jerusalem's Tomb Monuments on Jewish Ossuaries," *IsrExplJourn* 18 (4, '68) 220-225, plates 21-24.

"To sum up, we believe that some of the architectural motifs appearing on the Jewish ossuaries represent (at least originally and partially)—in addition to the ashlar façades, gates and doors of the tombs themselves—tomb monuments actually existing in Jerusalem towards the end of the Second Temple period."

697. A. STORME, "L'Église de la Circoncision d'après les fouilles et les études récentes," *AusJournBibArch* 1 (1, '68) 29-40.

A résumé of the early Christian data excavated and interpreted by the Franciscans in Jerusalem, particularly the work of B. Bagatti, published in *L'Église de la Circoncision* (1965) and E. Testa in *Il Simbolismo dei Giudeo-cristiani* (1962).

698. A. D. TUSHINGHAM, "How Biblical is Biblical Archaeology?" *AusJourn BibArch* 1 (1, '68) 5-8.

The goal of the biblical archaeologist, to illustrate and document the Bible, demands that he resist the temptation to move from *Geschichte* to *Heilsgeschichte*. He must try to understand the Bible's cultural milieu, the factors which influenced the choice of some historical events as important, the effects of such choice on subsequent history and the role that this pattern of thought and culture played in the formation of western civilization.—S.E.S.

Judaism

699. E. BAMMEL, "Seventeen Apostles," *JournTheolStud* 20 (2, '69) 534-535.

Wahb ibn Munabbih is said to have spoken of 17 disciples Jesus had before he departed. Wahb, who was possibly of Jewish descent and is renowned for having collected and preserved Jewish (besides Christian) traditions, has probably fused together the Twelve of the Christian tradition with the 5 disciples mentioned in the baraita of *bSanh* 43a.—D.J.H.

700. S. J. BASTOMSKY, "The Emperor Nero in Talmudic Legend," *JewQuart Rev* 59 (4, '69) 321-325.

What are the sources of the legend in *bGitt* 56a according to which Nero came to the Holy Land and became both a Jewish proselyte and an ancestor of R. Meir? The tradition of Nero's visiting the Holy Land may have arisen from a misunderstanding of *Sibylline Oracles* IV, 122; the reference to either Vespasian or Titus has been wrongly applied to Nero. The common motif of

the evil Gentile having as his descendants Jews noteworthy for piety and scholarship may explain the second aspect of the legend.—D.J.H.

701r. I. CHRISTIANSEN, *Die Technik der allegorischen Auslegungswissenschaft bei Philon von Alexandrien* [cf. *NTA* 13, p. 409].

W. PÖHLMANN, *LuthMon* 8 (9, '69) 429-430.—The work does not make sufficient use of previous studies, its methodology is defective, mistranslations and resulting false interpretations are frequent. Further, C does not adequately understand Philo's terminology and neglects to examine the Hellenistic-Jewish biblical allegory existing before Philo.—J.J.C.

702. J. G. GAGER, JR., "Pseudo-Hecataeus Again," *ZeitNTWiss* 60 (1-2, '69) 130-139.

There is no difference in tone between the admittedly authentic Hecataeus passage in Diodorus and the disputed quotation in Pseudo-Aristeas; both texts are entirely consonant with the predominant pagan view of Judaism in the early Hellenistic period. Furthermore, there is no valid reason for denying at least possible authenticity to the passages in Josephus. B. Schaller [§ 8-745] has overlooked the early Hellenistic Jewish coin discovered at Beth-Zur in 1933 which implies that there was a high priest or an important assistant to the high priest named Ezechias in the time of Hecataeus. This may serve to identify the mysterious Ezechias under whose guidance the colony of Jews supposedly migrated to Egypt (*Contra Apionem* 1, 187).—D.J.H.

703r. M. HENGEL, *Judentum und Hellenismus. Studien zu ihrer Begegnung unter besonderer Berücksichtigung Palästinas bis zur Mitte des 2. Jh. v. Chr.*, Wissenschaftliche Untersuchungen zum Neuen Testament, Band 10 (Tübingen: Mohr-Siebeck, 1969), viii and 692 pp.

O. H. STECK, *LuthMon* 8 (9, '69) 428-429.—An excellent style, completeness in the citing of sources and literature, and good syntheses of difficult material characterize this book which represents a milestone in the study of the period between the two Testaments. However, one would wish for a thorough exegesis of the intertestamental literature and a clear recognition and presentation of the various theological currents that influenced Judaism from the Exile down to the time of Sirach.—J.J.C.

704. S. B. HOENIG, "B'sar Ta'avah—'Flesh of Desire.' A Study of Regulations Pertaining to the Economy of the Second Temple," *JewQuartRev* 59 (4, '69) 290-310.

The phrase *bēśar ta'āwâ* refers specifically to "animal meat bought with second-tithe money," and analysis of the relevant texts shows how the sages aimed to enhance the practice that only "peace-offerings" and nothing else be bought with the exchange money. After A.D. 70 the term was attached by the Tannaim to *hūllîn* (profane meat) but the concept of defilement did not belong to the element of *hūllîn*.—D.J.H.

705. B. KIPPER, "Descobertas e Publicações de Manuscritos e Inscrições no Último Decênio," *RevistCultBíb* 5 (10-11, '68) 93-98.

A brief survey of various Aramaic MSS and inscriptions, the Masada scrolls, Bar Kocheba letters, etc.

706. G. LARSSON, "Is Biblical Chronology systematic or not?" *RevQum* 6 (4, '69) 499-515.

An assessment of the views of K. Stenring and J. Meysing [§ 12-1073r] on OT chronology. M misrepresented S who had looked only for the system of the *final* version of the Masoretic text, and who claimed that his system covered only the Pentateuch, Josh, Jdg, Sam, Kgs, Chr (perhaps only part), Ezra 1—3, 7, Jer and Ezek. If double books count as one, this gives 12, the number of the tribes. Even with later additions the canon was made to conform to some significant number. Most important, M accused S of arbitrary choice between alternatives; but S formed after investigation the reasonable hypothesis that the system was based on three calendars, the lunar, the usual solar (used in Egypt), and an improved solar. For example, the reconciliation of Shem being 100 years old in the same year as the flood (Gen 5:32 and 7:6) with his being the same two years after it (Gen 11:10), the first being based on a lunar 354-day year, the second on the standard 365-day year with one day intercalated every fourth year.

S's system is confirmed also by the number of days which must have elapsed from the creation to a particular event, and by a dated event falling in a season appropriate to the narrative of it. S's alleged "arbitrariness" is unlikely when data of the year, date, day of the week and season are taken into account simultaneously, especially when the date (as of the deaths of Adam and Noah) is the same in both lunar and standard years. Again, Enoch was born and died on the same date in both the lunar (I/7) and solar (IV/10) calendars. His life unites the lunar and solar chronologies. His lifetime of 365 years refers to the solar calendar, and in *1 Enoch* and *Jubilees* he explains the secrets of astronomy and chronology. Festivals fall on numerically significant days, and Passover inspires both open and concealed references.

S's analysis shows up a thorough system which "no doubt went hand in hand with what was perhaps an extensive textual revision." Its date is suggested by its own date for the creation, "exactly 3600 solar years before the beginning of the new chronology instituted by the Canopus Decree (238 before Christ)." This date for the creation, thus suitable both for biblical editors and Egypt, afforded a close connection also with the Babylonian lunar calendar.

Numerous tests of S's results lead to the conclusion "that there is overwhelming evidence that his results are correct and that a previously unknown chronological system was incorporated into essential parts of the Old Testament, presumably about 230 before Christ." There are "no traces of the 364-days year of the Book of *Jubilees*" or the Qumran sect, a natural result if the creators of the OT system shared the views of the Jerusalem priesthood. The implication of

M's view, that a thorough chronological revision took place twice, is unlikely. "Stenring's work actualizes to a large extent the question of the relation—chronological and ideological—between the Priestly group and the joint editing of the first canon of the Bible. . . . in this respect Stenring has made an extremely important contribution to Biblical research," the final significance of which cannot be assessed.—A.R.C.L.

707. F. LENTZEN-DEIS, "Das Motiv der 'Himmelsöffnung' in verschiedenen Gattungen der Umweltliteratur des Neuen Testaments," *Biblica* 50 (3, '69) 301-327.

The "opening of the heavens" motif has its roots in the development of the OT notion of heaven from a purely natural or cosmological designation into heaven as the place of eschatological expectation, the abode of salvation and bliss for mortal men. The motif does not belong to the OT theophany and epiphany forms but does appear in the epiphanies found in 2 Mac 3:24 ff. and 3 Mac 6:18. In the vision form the opening of the heavens signifies the opening of the heavenly horizon previously inaccessible to man. In the introductory visions in Ezek the opening of the heavens, the wind and the voice are all employed as essential elements of the vision form. In 2 Bar 22 the opening of the heavens serves to describe the opening of the heavenly sphere and of man's possibility for relationship with the transcendent. The gate of heaven in Rev 4:1 and the heavenly temple in Rev 11:19 are opened, and in Rev 19:11-21 the opening of the heavens is the condition for the three further manifestations. Acts 7:55-56 and 10:11 suggest that the opening of the heavens in the NT is a fixed element of the vision form and so does not serve as the object or as the content of the vision. Jn 1:51 takes over the dream vision motif of Gen 28:12 and employs it to emphasize Jesus as the beginning of the eschatological bridging of the gap between heaven and earth. In 1 Enoch and the *Testament of Levi* "the heavenly journey" motif is developed. Other variations are found in Christian, Gnostic and Jewish texts. In Mk 1:10 and Mt 3:16 the opening of the heavens is part of the vision, but in Lk 3:21-22 this is depicted not as a vision but as a real, objective event.—D.J.H.

708. P. L. MAIER, "The Episode of the Golden Roman Shields at Jerusalem," *HarvTheolRev* 62 (1, '69) 109-121.

Among the five discrete incidents involving Pontius Pilate reported in extra-biblical sources, the episode of the shields related by Philo (*Legatio* 38, 299-305) has been identified with the affair of the standards related by Josephus (*Ant.* 18, 3, 1; *War* 2, 9, 2-3) since Eusebius (*HE* 2, 5, 7 ff.). But these two episodes must be regarded as separate and distinct. The central difference is that one deals with aniconic shields, the other with iconic standards. Further differences indicate that the episodes of the standards and the shields took place against entirely different chronological and political backgrounds.

Pilate's inscription on the shields may have been simply, "Dedicated by Pontius Pilate in honor of Tiberius Caesar." Pilate's motive for dedicating the shields was probably to demonstrate his loyalty to Tiberius, especially since Pilate had been in personal contact with Sejanus whom Tiberius executed soon after October, 31. The Jerusalemite reaction to the shields was occasioned possibly by the mere name of the Roman emperor and possibly because shields had religious significance in Roman religion. But there was no theological justification *per se* for the attitude of the Jerusalemites on this occasion; rather we have to do "with an extremely sensitive, hyperorthodox reaction against an unpopular foreign governor."

In this episode Philo puts the blame on Pilate, but in Philo's *Legatio* we should look "not for clear history . . . but for heavily-colored emotion and lyricism, rhetoric and exaggeration." Of the seven ancient authors who mention Pilate, only Philo is frankly hostile. But when the episode of the shields is judged critically, a more balanced portrait of Pilate is possible.—R.B.W.

709. H. MANTEL, "Postscript," *JewQuartRev* 59 (4, '69) 341-342. [Cf. §§ 13-429; 13-729.]

The coins formerly attributed to Simon the Hasmonean probably belong to the war of 66 B.C. Whatever relevance these coins have to our argument, the main point remains, namely, that the Bar Kocheba revolt was a spontaneous uprising against Roman rule and not a reaction to religious persecutions.—D.J.H.

710. B. MURMELSTEIN, "Spuren altorientalischer Einflüsse im rabbinischen Schrifttum. Die Spinnerinnen des Schicksals," *ZeitAltWiss* 81 (2, '69) 215-232.

"The subject of the article is the spinning in the moonlight as a rite in which the participating women strive for a mystical union with the deities of destiny spinning in the moon, in order to be able to influence their decisions. The 'moon spinners' mentioned in the Mishnah (Sota VI, 1), as well as other traces in the Old Testament, Talmud and Midrash, show the existence of these archaic conceptions in Judaism." [Author's summary.]

711. A. NEGOÏTSA, "Did the Essenes survive the 66-71 War?" *RevQum* 6 (4, '69) 517-530.

Did the Essenes participate in the war? Apparently, for Josephus tells us that John the Essene was a patriotic leader, and Romans tortured Essenes. But Essenes were opposed to bloodshed, swore when joining to obey those in power, did not rob or kill heathens, and did not associate with "brigands" (Zealots). John "the Essene" may mean John who was formerly an Essene (cf. Simon the Zealot, Mk 3:18, etc.). Perhaps some Essenes fought, while others did not (e.g. those at Jericho, a numerous group who may have enjoyed Herod's protection). On the fate of Essenes after 71 Qumranologists present two theses: (1) they did not survive at all (M. Simon, S. Baron); (2) remnants went over to

Christianity (O. Cullmann, J. T. Milik, J. Daniélou) or perhaps to a Gnostic sect (Milik). There is sound reason to conclude that the Essenes survived as a sect. (1) They were protected by the family of Herod (and hence called "Herodians" [§§ 12-423; 12-871] in the NT) and by the Romans (*War* 8, 408). (2) They were not confined to Palestine, being found in Corinth [§ 11-1128] and Egypt (Philo); they must have existed also in Asia, including Parthia, and such groups certainly did not participate in the war but thus survived in the Diaspora. (3) This is confirmed by the existence of sub-divisions among the Essenes. (4) Gnostic Jewish sects appear in the middle of the 2nd century A.D. and observed doctrines otherwise known only among Essenes. (5) A number of Karaite practices are similarly traceable only to Qumran.

Supporting historical evidence comes from Epiphanius (315-403), *Panarion*, Heresy XIX and *Adv. Haer.* I. 20, who speaks of Ossenes (Essenes) as though still existing. Epiphanius is important (*pace* M. Simon *et al.*) for he was born only 50-60 km. from the Dead Sea in a village where he lived for almost 50 years, and spoke five languages, being thus well able to collect oral and written information. St. Nilus the Ascetic also refers to the Essenes apparently as though living at his time. H. Avenary has shown that the statement of Pseudo-Jerome (5th or 6th century A.D.) that phylacteries contained the ten commandments is true only for Essenes, like other data given by him, occurring in books which only Essenes would preserve and read. The Essenes vegetated obscurely until the 8th century, "when they helped to come into being the sect of the Karaites."—A.R.C.L.

712r. S. SANDMEL, *The First Christian Century in Judaism and Christianity* [cf. *NTA* 13, p. 411].

D. C. REEVES, *McCormQuart* 23 (1, '69) 60-64.—Praised. To be fair S would have to work through form-criticism again. He would find that the method itself, as well as its results, is literary and sociological in kind and should in no way be misconstrued as historical. He would note that the artists of form-critical analysis openly acknowledge the disciplined subjectivity of their skill, with a rejoining query as to the wisdom of dismissing methods in the humanities by appeal to the categories "subjective/objective."—D.J.H.

713. J. SCHWARTZ, "Lucien de Samosate et certains écrits juifs," *RevHistPhil Rel* 49 (2, '69) 135-140.

The parallels between the writings of Lucian of Samosata and the rabbinic accounts concerning Joshua ben Levi suggest that Lucian was read in Palestine in the third century A.D.

714. F. VATTIONI, "Preliminari alle iscrizioni aramaiche," *Augustinianum* 9 (2, '69) 305-361.

A classified bibliography for the study of Aramaic.

715. L. WÄCHTER, "Die unterschiedliche Haltung der Pharisäer, Sadduzäer und Essener zur Heimarmene nach dem Bericht des Josephus," *ZeitRelGeist* 21 (2, '69) 97-114.

Josephus describes the differences among the Sadducees, Pharisees and Essenes in terms of their attitudes toward *heimarmenē*. The Sadducees are depicted as rejecting totally the notion of divine providence and as holding that all things lie within human power. Yet the NT and the rabbinic sources make no mention of the Sadducees' view of fate and, in fact, assume that they accept and observe the Law as coming from God. The Pharisees are said to hold that while everything is brought about by fate, the human will still has power. This description corresponds well to the saying found in *Ab* 3:15: "Everything is foreseen, yet freedom of choice is given." The Essenes, according to Josephus, declare that fate is mistress of all things and that nothing befalls men unless it be in accord with her decree. While this characterization is basically correct, the Dead Sea Scrolls show that the Essenes were guided not so much by a philosophical determinism as by a faith in divine election and a trust in what would follow from it.

Why did Josephus choose to organize his description of the three groups around the concept of *heimarmenē*? From his own description and from the rabbinic writings it seems that the relation between divine providence and free will had been discussed frequently among the Pharisees. Writing for a Hellenistic audience, Josephus compares the Pharisees' understanding of *heimarmenē* with that of the Stoics (*Life* 12) and the Essenes' with that of the Pythagoreans (*Ant.* 15, 371). By these comparisons and by his description Josephus implicitly equates the Sadducees and the godless Epicureans.—D.J.H.

716. W. WIRGIN, "A Note on the 'Reed' of Tiberias," *IsrExplJourn* 18 (4, '68) 248-249, pl. 28.

On some coins of the tetrarch Herod Antipas of Tiberias there is, in place of the palm branch, a branch identified by C. Cavedoni as *canna communis*. Since in triumphal processions the emperors from Augustus to Nero held laurel branches in the right hand, a more fitting identification is the laurel.—D.J.H.

- 717r. A. G. WRIGHT, *The Literary Genre Midrash* [cf. *NTA* 12, p. 410].

R. LE DÉAUT, "A propos d'une définition du midrash," *Biblica* 50 (3, '69) 395-413.—The application of W's definition of midrash (connection with Scripture, adaptation to present circumstances) involves imposing criteria derived from rabbinic midrash upon earlier materials. In fact, the definition itself is merely a description precisely because midrash is a way of thinking which expresses Israel's understanding of the relation existing between Scripture and God's chosen people. Also, in Jewish literature the literary genres are not rigidly separated; in *1 Enoch*, for example, one finds haggadah, apocalyptic and moral exhortation side by side. Furthermore, need the biblical text be anything

more than a stimulus to compose, and may not the midrash be presented independently of the text upon which it is based? Finally, can a real distinction be upheld between Targum (especially the Palestinian Targums) and W's understanding of midrash?—D.J.H.

718. S. ZEITLIN, "The Origin of the Pharisees Reaffirmed," *JewQuartRev* 59 (4, '69) 255-267.

Contrary to L. Finkelstein's interpretation, the Morning-Bathers in *tosYad* 2:20 came into being shortly before the destruction of the Temple in A.D. 70, at the time when the Pharisees ruled that the washing of hands was sufficient to render a person pure in the case of a minor impurity such as nocturnal pollution. The Morning-Bathers complain that the Pharisees mentioned God in the morning before bathing, not that they pronounced the Tetragrammaton. The author's own view that the Pharisees arose shortly after the Restoration is restated.—D.J.H.

Dead Sea Scrolls

719. J. ASHTON, "Qumran and Christianity," *Month* 42 (5, '69) 257-266.

Important contributions for the understanding of the NT in the light of the Qumran scrolls have been made in the areas of community structure, cult, form-criticism, the pesher method of exegesis, and the common cultural background (dualism, messianism, soteriology, eschatology, etc.).

- 720r. H. BRAUN, *Qumran und das Neue Testament* [cf. *NTA* 11, p. 382; § 14-342r].

S. LÉGASSE, *RevQum* 6 (4, '69) 573-586.—This admirable and indispensable work contains not only an extensive classified bibliography, but an evaluation by B of the parallels discussed. The latter is characterized by his extreme reserve in asserting real links between Qumran and the NT; examples are presented regarding John the Baptist, Jesus and the Teacher of Righteousness, Paul, John, etc. Several principles of B's interpretation are formulated and accepted. But the reader may still want to exercise his own reserve about some of B's presuppositions.—G.W.M.

721. G. W. BUCHANAN, "The Priestly Teacher of Righteousness," *RevQum* 6 (4, '69) 553-558.

The article offers "one more item . . . for scholarly consideration": *Midrash on Psalms* 102.17 (216a) which quotes Rabbi Isaac as saying that "the 'generations' (probably exiles) had no prophet, no priestly teacher of righteousness and no temple which would atone for them." This alludes to 2 Chr 15:3 and recalls a sentence in 4QpPs37 (iii, 15). It implies that the priestly teacher of righteousness is the high priest. If "teacher of righteousness" (TR) is the title of an office, references help determine its nature and if they are to a particular person,

he is best understood in relation to it. CD implies that at least in the eyes of the community TR was the high priest. The references in 1QpHab to a particular TR suggest he was a priest whom the wicked priest tried to frighten into flight on his (TR's) Day of Atonement. He may therefore have been a pretender to the true high priesthood.

It is therefore likely that a TR who ministered to a community around Damascus was different from that in the community in Judah, and references to a TR need not point to the same individual. There is a strong possibility (though not certainty) that every TR was believed by his community to be qualified to function as a legitimate high priest. This theory suggests re-examination of the nature and number of sects represented by the scrolls.—A.R.C.L.

722r. A.-M. DENIS, *Les thèmes de connaissance dans le Document de Damas* [cf. § 13-732r].

Z. KAPERA, *RevQum* 6 (4, '69) 581-585.—Extensive and appreciative summary. Adequate note is not always taken of work on CD, e.g. O. J. R. Schwarz, *Der erste Teil der Damaskusschrift und das Alte Testament* (1965). D's work is a model of lexicographical method and its conclusions about the structure and composition of CD will be basic for a long time.—G.W.M.

723. Z. W. FALK, "'Beḥuqey hagoyim' in Damascus Document IX, 1," *RevQum* 6 (4, '69) 569.

CD ix, 1 was interpreted by P. Winter [§ 12-434] and I. Rabinowitz [§ 13-451]. A further contribution is *Sanh* 7:3 which implies beheading by sword is shameful, by axe not. Argument apparently continued, for *bSanh* 52b implies that R. Judah believed the axe also was shameful, and shows clearly he regarded execution by sword as "walking in the laws of gentiles." "The person spoken of in our passage, therefore, had either killed the other person by the sword, or denounced him to a gentile authority with the same object."—A.R.C.L.

724. S. B. HOENIG, "Qumran Rules of Impurities," *RevQum* 6 (4, '69) 559-567.

J. M. Baumgarten's explanation of CD xii, 15-17 based on 1QS iii, 2 is questionable [§ 12-1074]. P. Wernberg-Møller rightly used Hos 10:13 (9), but overlooked the next verse, in translating 1QS iii, 2 which should be understood thus: "His intellect, power and wealth shall not come into the Council, *for with the tumult of wickedness is his plotting and contamination (is) in his sitting (in the Council).*" The root *g'l*, *g'l* cannot be shown by this passage to mean contamination especially by oil and Baumgarten produces nothing to show that in CD xii, 15-17 defilement by the materials mentioned is due to "the oil stains adhering." His translation of *bA Zar* 36a is faulty. Avoidance of pagan oil was general but does not explain avoidance of oil. In CD xii, 15-17 read not *šmn* (oil) but *šmw* or *šmn* and translate, "All wood, stone and earth which have become defiled by the impurity of a person (corpse or leper), because of the

defilements he put into them. according to their impurity shall he who touches them become impure" (S. B. Hoenig's punctuation). This conforms to Karaite rule. "Can any Qumran scholar submit . . . a *similar* early and *specific* 'Essene law of purity', or a 'Zealot practice' to correlate it with this Qumran text. . . . to show that the Karaites 'copied' . . . and thus assign this *Damascus Document* text to the Second Commonwealth period?"—A.R.C.L.

725. S. T. KIMBROUGH, JR., "The Ethic of the Qumran Community," *RevQum* 6 (4, '69) 483-498.

There are two main interpretations: (1) "At the root of everything there is for the Essene neither love nor justice, but merely God's good pleasure" (J. D. Barthélemy), i.e. determinism, and (2) an ethic of liberal flexibility approaching the NT doctrine of *agapē* (J. L. Teicher). The article argues that the Qumran ethic is of limited flexibility. The community was established as a reaction against the perverted priesthood at Jerusalem and was religious, not political. Members must leave normal society, so they possessed no universal ethic. Adherence to the Law meant for them asceticism, brotherly love and praise of God. Moral conduct was their altar and praise their offering.

God is the supreme source of their ethic; when man, who is not a puppet, fulfills his tasks in accordance with the divine plan he is truly himself. The Law gives the essential regulations for this.

The ethical interpretation of history is that angels of light and darkness determine man's conduct but he is responsible for it; the two views are not reconciled but can be understood by considering the historical sphere (the present) and the suprahistorical (after the Visitation and the overthrow of the sons of darkness). The two spirits live together in every man and a member belongs to evil by his tendency to it but is a son of light by divine election.

The community had a severe sense of sin but this is not an impairment of free will: candidates are "volunteers" but totally dependent on God. The hymn writer shares with the OT the conviction that "righteousness is not of man" and nowhere reflects the biblical Psalms' occasional claims to innocence: there is "an almost pathological abhorrence of human nature" (J. Licht).

Election is not final, for a member may be expelled from the community whose purpose was to bring man to do the will of God within a covenant relationship, at the heart of which is knowledge of and communion with God which only revealed knowledge makes possible. This life required obedience to the rules of God and the authority of the Teacher of Righteousness. At the age of maturity a man knows good and evil, and the Law assists him in doing good. This is the Law of Moses, but as interpreted by the sect (its *halakah*) whose legal vocabulary is close to that of the OT: this secures "an environmental conditioning of behaviour by law and obligation." There is room for further investigation of the relation of the *halakah* of different contemporary sects. Qumran's was externalistic but related to an inward motive towards holiness.—A.R.C.L.

726. B. KIPPER, "Posição Atual dos Estudos sôbre os Documents de Qumrân," *RevistCultBíb* 5 (10-11, '68) 60-89.

A bulletin of publications of scroll texts and of works on the history and interpretation of Qumran and its writings.

- 727r. E. KOFFMAHN, *Die Doppelurkunden aus der Wüste Juda* [cf. *NTA* 13, p. 169].

Z. W. FALK, *Biblica* 50 (3, '69) 414-418.—While the book makes little attempt to differ from the *editio princeps* [*Les Grottes de Murabba'ât*, 1961] and from earlier writers, it will be received as a useful synthesis helping the scholar in further study. Some of the author's statements and interpretations can be challenged in the light of Talmudic and other Jewish sources; several instances are presented.—D.J.H.

- 728r. G. M. LIVŠIC, *Proischozdenie christianstva v svete rukopisej Mertvogo Morja* [The Origin of Christianity in the Light of the Dead Sea Manuscripts] (Minsk: "Vyšejšaja Škola," 1967), 319 pp.

Z. KAPERA, *RevQum* 6 (4, '69) 585-590.—Detailed summary, noting L's positions on key issues in Qumran research. He accepts the usual dating of the scrolls but dates the origins of Christianity from about A.D. 60 well into the 2nd century. He warns against deriving Christianity from Jewish sectarianism but finds in the scrolls much information about the socio-political and religious conditions of the time. Despite the extremely controversial theses advocated, the importance of the book lies in its being the first Soviet Marxist work to discuss Christian origins in a broad and thoroughly documented context of ancient thought in which Jewish apocalyptic and Gnosticism are emphasized.—G.W.M.

729. M. P. MILLER, "The Function of Isa 61:1-2 in 11Q Melchizedek," *Journ BibLit* 88 (4, '69) 467-469.

"Isa 61:1-2 stands behind the text of 11Q Melch. This passage provides the eschatological context for the pesher of the jubilee year, suggests the eschatological motifs of favor and vengeance around which the figure of Melchizedek is developed, and establishes the identity of the herald as part of the pesher on Isa 52:7. In this way, the three major Scripture texts quoted from the Torah, the Prophets, and the Writings (Lev 25:13, Isa 52:7, Ps 82:1-2) unfold their inner relation and meaning for the community with reference to Isa 61:1-2."

730. J. PAINTER, "Gnosticism and the Qumran Texts," *AusBibRev* 17 (1-4, '69) 1-6.

The Qumran texts reveal some developments alien to the mainstream of OT ideas which may be described as Gnostic tendencies. Men are divided into two groups according to their origin or according to the kind of spirit they possess. The knowledge of the sect is esoteric and hidden from the uninitiated, and the

language of mystical enlightenment does suggest the influence of mystical piety. An examination of Gnostic documents would reveal that the essential Gnostic theology is present in these tendencies, though Gnostic theology is not found consistently in the Qumran texts.—D.J.H.

731. H. P. RÜGER, "hw'h'—Er. Zur Deutung von 1Q S 8,13—14," *ZeitNTWiss* 60 (1-2, '69) 142-144.

The term may be an abbreviation of the statement "he is God," or a lengthened form of the third person masculine pronoun, "he." The latter seems preferable. Similar lengthening occurs in the MT and the scrolls. CD ix, 5 quotes Nah 1:2b and substitutes hw'h' for Yahweh of the MT.—J.J.C.

732. F. SZAMOTA, "Życie liturgiczne w Qumran (De vita liturgica in Qumran)," *RuchBibLiturg* 22 (2-3, '69) 134-144.

The liturgical life at Qumran is described from the documents under five headings: priests, feasts, lustrations and meals, sacred Scriptures in daily life, and common prayer.—J.P.

733. Y. YADIN, "A Note on 4Q 159 (Ordinances)," *IsrExplJourn* 18 (4, '68) 250-252.

Corrections of readings and alternate interpretations of several passages in fragments 2-4 of 4QOrd published by J. M. Allegro [*Qumrân Cave 4, I (4Q158-4Q186)*] are proposed.

Dead Sea Scrolls, cf. § 14-577.

Gnosticism

734. H. GOEDICKE, "An Unexpected Allusion to the Vesuvius Eruption in 79 A.D.," *American Journal of Philology* 90 (3, '69) 340-341.

A passage in the Nag Hammadi *Apocalypse of Adam* seems, by virtue of its resemblance to Pliny, *Ep.* 6, 16 and 21, to refer to the eruption of Vesuvius. This suggests a date of composition for the *Apocalypse* no later than the first decade of the 2nd century A.D.—G.W.M.

735. T. HALTON, "Valentinian Echoes in Melito, *Peri Pascha*?" *JournTheolStud* 20 (2, '69) 535-538.

Paragraph 66 of *Peri Pascha* can now be more fully translated from the editions of M. Testuz and O. Perler, and the many parallels with Clement of Alexandria's *Excerpta ex Theodoto* deserve notice. Here and in other passages we are confronted not just with the influence of Melito on Clement which needs no demonstration, but of Clement's Valentinian excerpt writer on Melito.—D.J.H.

736. R. KASSER, "Bibliothèque gnostique VII. L'Apocalypse de Paul," *Rev ThéolPhil* 19 (4, '69) 259-263. [Cf. § 13-459.]

Briefly annotated translation of Nag Hammadi Codex V, tractate 2.

737. R. KÖBERT, "Das Perlenlied," *Orientalia* 38 (3, '69) 447-456.

A new translation based primarily on the Syriac, with annotations chiefly of a linguistic character.

- 738r. G. QUISPÉL, *Makarius, das Thomasevangelium und das Lied von der Perle* [cf. § 14-349r].

O. BÖCHER, *BiblOr* 26 (3-4, '69) 265-266.—This book is the beginning of an epoch of research in which the limits of Gnosticism will have to be studied anew. The one major point of doubt is Q's sharp distinction between the Jewish-Christian and Encratite elements of Syrian Christianity. The two are not opposing movements; rather they share a common origin in pre-rabbinic eschatological Judaism.—D.J.H.

739. K. RUDOLPH, "Gnosis und Gnostizismus, ein Forschungsbericht," *Theol Rund* 34 (2, '69) 121-175; (3, '69) 181-231.

Building on previous surveys by S. Schulz [§ 6-560] and E. Haenchen [§§ 6-564; 9-361], this critical discussion of the literature deals with the sources and source problems, providing an account of the situation with regard to publishing the Nag Hammadi texts and a survey of literature on the *Apocryphon of John*, the untitled work of Codex II, the *Gospel of Philip*, the apocalypses of Codex V, and the *Letter of James*. The second part deals with the following: *Gospel of Thomas*, *Gospel of Truth*, *De Resurrectione*, *Sophia Jesu Christi*, and other sources for the study of Gnosticism such as the *Song of the Pearl*, the *Odes of Solomon* and the *Pistis Sophia*.—G.W.M.

740. W. C. VAN UNNIK, "Balans: 20 jaar na een keerpunt in het onderzoek van de Gnostiek" [The balance sheet: 20 years after a turning-point in Gnostic research], *NedTheolTijd* 23 (3, '69) 189-203.

A survey of the present state of Gnostic studies especially in the light of the Nag Hammadi discoveries. Recent research has concentrated on the problems of definition and origin of Gnosticism; the most pressing need for the future is detailed and objective exegesis of the available materials.—G.W.M.

741. J. WHITTAKER, "Basilides on the Ineffability of God," *HarvTheolRev* 62 (3, '69) 367-371.

Basilides' declaration that God is *oude arrēton* was motivated "not by the conception of any possible Aristotelian distinction between negative and privative propositions but plainly and simply by the desire to outdo his forerunners in the field of negative theology."

BOOK NOTICES

INTRODUCTION

P. J. ACHTEMEIER, *An Introduction to the New Hermeneutic* (Philadelphia: Westminster, 1969, \$6.50), 190 pp. Indexed.

The first section of the volume deals with the background of the "new hermeneutic" theology in the thought of M. Heidegger and R. Bultmann and in perceptual psychology which explores the relationship between perception, language and reality. The second section studies thematically the context of the new hermeneutic as a theological movement under the headings: man and language, faith, the approach to the text and the figure of Jesus. In this section constant appeal is made to the writings of E. Fuchs and G. Ebeling. The concluding chapter offers a general critique of the new hermeneutic.

M. ADINOLFI, O.F.M., *Questioni bibliche di storia e storiografia*, *Esegesi biblica* 5 (Brescia: Paideia, 1969, paper 1,800 L), 217 pp. Indexed.

Though the greater part of A's collection of articles is devoted to 1-2 Mac, he opens the book with a brief survey of redactional elements in biblical historiography (from *RivistBib* 9 ['61] 42-58) and includes three other articles: (1) Jerome's mention of Giscala as Paul's birthplace (from *Antonianum* 41 ['66] 366-373), (2) Paul at Pozzuoli [§ 5-765] and (3) the alien status of Christians in ancient cities [§ 12-996].

W. A. BEARDSLEE, *Literary Criticism of the New Testament*, *Guides to Biblical Scholarship, New Testament Series* (Philadelphia: Fortress, 1970, paper \$2.50), x and 86 pp. Bibliography.

After a brief survey of literary criticism in both ancient and modern times, B examines the major literary forms found in the NT: gospel, proverb, history and apocalypse. Each of these forms is situated in its historical context, and its specific use in the NT is discussed. Chapters on the literary history of the Synoptic Gospels and on the relation between literary criticism and theological understanding complete the volume, a companion to similar volumes by E. V. McKnight and N. Perrin [NTA 14, p. 101].

Die Bibel. Die Heilige Schrift des Neuen Bundes. Deutsche Ausgabe mit den Erläuterungen der Jerusalemer Bibel, ed. D. Arenhoevel, A. Deissler, A. Vögtle, Herder Bücherei Sonderausgabe (Freiburg—Vienna: Herder, 1969, paper DM 6.80), x and 454 pp. Indexed.

A separate edition of the NT section of the German edition of the Jerusalem Bible [NTA 13, p. 258] published in smaller format at a cheaper price.

The Bible Speaks Again. A Guide from Holland, commissioned by the Netherlands Reformed Church, trans. A. Mackie (Minneapolis: Augsburg, 1969, \$3.95), 224 pp. Bibliography. Indexed.

An English version of a 1967 book for students and others intended to clarify the role of the Bible in the modern world. A German version appeared in 1968 [NTA 13, p. 263].

J. BLANK, *Schriftauslegung in Theorie und Praxis*, *Biblische Handbibliothek*, Band V (Munich: Kösel, 1969, DM 25), 260 pp. Indexed.

A collection of 8 lectures or addresses and 4 sermons by the professor of Catholic theology at the University of Saarbrücken, the book includes papers on biblical interpretation as a theological problem, Scripture as a directive for

preaching, notes on interpreting the parables, the Christology of selected miracles from Q, the problem of "ethical norms" in the NT, indicative and imperative in the Pauline ethic, exegesis of Rom 7:7-25 and the prehistory of Rom 13:1-7. The sermons are on Jn 14:23-31; 8:48-59; Mt 22:34-46 and Rom 8:18-23. The purpose of the collection is to explore the problematic relations between exegesis and preaching and also to provide concrete examples of how to prepare to preach the gospel message today.

[J. Bois] *Translating for King James. Notes Made by a Translator of King James's Bible*, trans. and ed. W. Allen (Nashville, Tenn.: Vanderbilt University Press, 1969, \$10.00), xi and 155 pp. Indexed.

Notes made by John Bois while he worked on the translation of the King James Bible have been discovered among the papers of William Fulman in the Corpus Christi College Library at Oxford. The editor, an associate professor of English at Auburn University, Alabama, presents an introduction to Bois's work and to the manuscript. The main part of the volume consists of facsimile reproductions of the actual notes which are concerned with Rom through Rev and transcriptions made by the editor. An appendix identifying the classical and patristic sources cited in Bois's notes and a biography of Bois written by his contemporary Anthony Walker complete the volume.

R. E. BROWN, S.S., *The Semitic Background of the Term "Mystery" in the New Testament*, Facet Books, Biblical Series 21 (Philadelphia: Fortress, 1968, paper \$.85), 72 pp.

For this reprinting of his two essays on *mystērion* in the NT [§§ 3-428; 3-540; 4-131], B has made some minor revisions and additions.

É. CHARPENTIER, *The New Testament Always News*, trans. P. G. Roets (De Pere, Wisc.: St. Norbert Abbey, 1969, paper \$4.95), 311 pp.

An English version of C's 1967 introduction to the NT for students [NTA 12, p. 248].

Corpus Papers, ed. W. E. May (Washington, D.C.—Cleveland, Ohio: Corpus, 1969).

R. E. BROWN AND P. J. CAHILL, *Biblical Tendencies Today. An Introduction to the Post-Bultmannians* (paper \$1.25), vii and 72 pp.

A. DULLES, *Myth, Biblical Revelation, and Christ* (paper \$.95), 60 pp. Bibliography.

Two of the first volumes in a series intended to make important articles and papers on contemporary scriptural, doctrinal and moral issues more accessible to students and the general public, these booklets reprint significant articles which have already been abstracted in NTA. The first is made up of two descriptive essays from *CathBibQuart* for 1964 [§§ 8-815; 9-26] for which the respective bibliographies have been brought up to date. The second comprises two articles which D published in *TheolStud* [§ 10-800] and *Thought* [§ 9-513] and is equipped with several pages of bibliography.

R. W. CRAPPS, E. V. McKNIGHT AND D. A. SMITH, *Introduction to the New Testament* (New York: Ronald, 1969), xii and 566 pp., maps, illustrated. Bibliography. Indexed.

Three professors at Furman University in Greenville, South Carolina, have collaborated in producing a textbook designed to complement the primary biblical materials to be read in an introductory NT course. The contents are divided

under three major headings: foundation of the church in the life and teachings of Jesus; expansion of the church to A.D. 60 (historical setting, Acts, Paul); conflict and consolidation from 60-150 (historical setting, redaction of the Gospels, Pastorals, Jas, etc.). In an appendix a chronological chart, a bibliography and a glossary are presented.

G. EBELING, *Wort und Glaube*, II: *Beiträge zur Fundamentaltheologie und zur Lehre von Gott* (Tübingen: Mohr-Siebeck, 1969, cloth DM 35, paper 29), vi and 445 pp. Indexed.

This second collection of E's writings [cf. *NTA* 5, p. 249] contains 16 articles on theological topics, 9 of which have appeared in *ZeitTheolKirch* since 1961. Only one is directly of NT interest: E's answer [§ 6-669] to E. Käsemann's "Die Anfänge christlicher Theologie." The items on fundamental theology treat, among other things, the relations of theology and ethics, and of theology and philosophy, hermeneutical theology, historical Reformation problems, critical Protestant theological problems. Those on the question of God treat the hermeneutics of Peter Lombard and Thomas Aquinas, teachings of Luther, Schleiermacher, Bultmann, and the problem of preaching God in an age of atheism. Further collections of E's papers are planned on soteriological themes and Luther studies.

Gestalt und Anspruch des Neuen Testaments, ed. J. Schreiner (Würzburg: Echter, 1969, DM 29), x and 398 pp. Bibliography. Indexed.

A companion-volume to *Wort und Botschaft* [*NTA* 14, p. 121], the present anthology of 21 articles on the NT commences with two general papers on the relation between OT and NT (J. Schreiner) and on the language and form of the NT writings (G. Dautzenberg). There follow articles on Paul by J. Gniska, P. Seidensticker, K. Maly, G. Dautzenberg and N. Brox. P. Hoffmann then writes on the origins of theology in Q, K. Kertelge on Mk, G. Ziener on the Synoptic problem, W. Trilling on Mt, K. Löning on Lk and G. Dautzenberg on Jn. A. Schulz contributes an article on basic early Christian forms of paraenesis, E. Fiorenza one on Heb and W. Thüsing one on the Johannine letters. Lastly, a series of articles discusses the forms of confrontation with heresy in the NT period (G. Ziener), eschatology and apocalyptic in the Gospels and epistles (R. Pesch), the Apoc (E. Fiorenza), the NT in the life of the church (J. Schreiner). A chronological chart by A. Kretzer and an annotated bibliography by G. Dautzenberg are also included. A third volume is planned on hermeneutical and methodological questions.

C. HAURET, *Introduction to Sacred Scripture*, trans. D. Pardee (De Pere, Wisc.: St. Norbert Abbey, 1969, paper \$3.95), 226 pp. Bibliography.

An English version of H's 1966 introduction to the Bible which, apart from some of the general chapters, does not treat the NT [*NTA* 11, p. 268].

W. G. HEIDT, O.S.B., *Inspiration, Canonicity, Texts, Versions, Hermeneutics—A General Introduction to Sacred Scripture*, Old-New Testament Reading Guide 31 (Collegeville, Minn.: Liturgical Press, 1970, paper \$.40), 124 pp., illustrated.

Intended to serve as a general introduction to the Bible this pamphlet begins with brief presentations of biblical inspiration and canonicity. A lengthy section on the various texts and versions contains several examples and illustrations, and a brief chapter on hermeneutics concludes the author's treatment. The instruction on the historical truth of the Gospels issued by the Pontifical Biblical Commission in 1964 has been appended. The pamphlet is an introduction to both the OT and the NT sections of the popular Collegeville series.

A. M. HUNTER, *Bible and Gospel* (Philadelphia: Westminster, 1969, paper \$2.25), ix and 146 pp. Bibliography. Indexed.

By way of brief lectures, many of which were first given at evening services in Aberdeen churches, the author seeks to point out what the Bible, the NT, and the current quest for the historical Jesus mean to us today. After a brief section on the Bible in general, H handles topics such as the kingdom and the messiah, the Lord's Prayer, the Sermon on the Mount, the miracles and parables, and Jesus' resurrection. A final chapter reviews NT research from the Liberal School to Bultmann and points out avenues for studying Jesus today.

A. JOUSSEN, *Die koptischen Versionen der Apostelgeschichte. (Kritik und Wertung)*, Bonner Biblische Beiträge 34 (Bonn: Hanstein, 1969, cloth DM 37.80, paper 31.50), xiii and 222 pp. Bibliography.

A dissertation presented to the Catholic theological faculty at Bonn, this study undertakes to analyze the various Coptic versions of Acts (Sahidic, Bohairic and Fayyumic) and to systematize what has for long remained a scattered field of study. After surveying the MS materials, the work studies the use of Greek, word order, Coptic grammatical peculiarities and then the text form and the date of the Coptic versions. Throughout the work and especially in a series of appendixes there are lists of words and forms in Coptic and Greek. The Coptic versions are shown to attest to the concurrent existence in Egypt of both Egyptian (neutral) and Western text types.

F. E. MARSH, *The Structural Principles of the Bible or How to Study the Word of God* (Grand Rapids: Kregel, 1969, \$5.95), xvi and 442 pp. Indexed.

The late biblicist Marsh was a member of the Advent Testimony Movement in England and taught Bible and hermeneutics at the Bible Missionary Institute. This book, one of many he composed, is a compilation of data culled from the Scriptures and arranged under a dozen major headings (on the analogy of the Bible as a living organism): body, head, heart, hands, spirit, mouth, lungs, ears, feet, etc. Each heading includes numerous lists: 17 things of the Father, 60 laws, 7 rules, 14 twofolds, 20 words on prayer, etc.

Neotestamentica et Semitica. Studies in Honour of Matthew Black, ed. E. E. Ellis and M. Wilcox (Edinburgh: Clark, 1969, 55 s.), xxi and 297 pp. Indexed.

Twenty-two items in three areas of research, reflecting B's own scholarly interests, comprise this *Festschrift*. Among the dozen articles on NT interpretation are C. K. Barrett on Titus' "career" in 2 Cor, N. A. Dahl on Rom 8:32, J. Dupont on Mt 18:3, C. F. D. Moule on Mk 4:1-20, E. Stauffer on Mk 6:3, W. C. van Unnik on 1 Pt 1:18, M. Wilcox on Jn 13:21-30, plus more general articles by W. D. Davies on the relevance of NT paraenesis, E. E. Ellis on midrash, Targum and NT quotations, A. J. B. Higgins on the Son-of-Man problem, J. Jeremias on Paul as a Hillelite and E. Schweizer on Markan eschatology. Four papers consider NT text-critical problems: K. Aland on Mk 16:9-20, T. Baarda on the Diatessaron traditions concerning Mt 8:28 parr., G. D. Kilpatrick on several NT text problems and B. M. Metzger on Palestinian Syriac and Greek Gospel lectionaries. The remaining six items concern Semitic NT backgrounds: F. F. Bruce on Dan and Qumran, D. Daube on *repudium* in Deut, O. Michel on Josephus' use of apocalyptic statements in *War* 6, B. Reicke on *da'at* and *gnōsis* in intertestamental literature, G. Vermes on "he is the bread" of Targum Neofiti Exod 16:15, and R. McL. Wilson on the Arabic texts on Jesus' passion (announced by S. Pines) in the light of the NT and apocrypha. The volume also contains a bibliography of Black's publications.

A New Catholic Commentary on Holy Scripture, ed. R. C. Fuller, L. Johnston, C. Kearns, O.P. (Camden, N.J.—London: Nelson, 1969, 8 gns.) xix and 1377 pp., 9 maps. Indexed.

The basic format of *A Catholic Commentary on Holy Scripture* (1953) has been retained for this new replacement of the much-used original. But the editors of this thoroughly revised edition have taken pains to assure that all the articles (less than one-fifth of which are retained from the 1953 edition) include the advances in biblical scholarship over the last two decades. In addition to detailed commentaries on all the canonical and deuterocanonical books, there are (1) 13 articles of general introductory material: history of canon, texts and versions (especially English), inspiration, interpretation, geography, history of Israel, etc., (2) five articles on specifically OT topics: religious institutions, theology, chronology, etc., and (3) a dozen introductory NT articles: text, Jewish and pagan milieu, NT literary forms, Synoptic problem, Mary, etc. The list of contributors numbers 64 Catholic scholars from half-a-dozen countries. Nine new maps have been prepared for this edition.

The New English Bible with the Apocrypha (New York: Oxford University Press and Cambridge University Press, 1970, \$9.95), xxi and 1166 pp.; viii and 275 pp.; ix and 336 pp.

The long-awaited completion of NEB OT crowns a task of some 24 years' duration whose goal was to produce a version of the Bible both faithful to the original text and genuinely English in idiom by avoiding both too free a paraphrase and too formal a fidelity. G. R. Driver, W. D. McHardy and C. H. Dodd, each a director and collaborator in the project, contribute brief introductions to the OT, the apocrypha and the NT respectively. Though not in any case extensive nor reflecting any substantial change of view about the meaning of a passage, numerous changes have been made in the NT translation. The new printing is in basically two editions: a standard one-volume edition (OT and NT \$8.95; with apocrypha \$9.95) and a three-volume library edition (OT \$8.95; apocrypha \$4.95; NT \$5.95). One can also purchase a paperback NT at \$1.75.

Det Nye Testamente, trans. E. Gunnes (Oslo: St. Olav Forlag, 1968, 36 N. kr.), 520 pp., 2 maps.

Accompanying his original translation into Norwegian, G includes almost 100 pages of introductory material on (1) the NT writings (a brief sketch of each Gospel, epistle, etc.), (2) milieu and people (Roman rule, Jewish community, mores, worship, money, weights, measures, Jesus' family, etc.) and (3) teaching (a 30-page glossary of biblical-theological terms). There are also maps and a chart of Synoptic parallels.

R. E. PALMER, *Hermeneutics. Interpretation Theory in Schleiermacher, Dilthey, Heidegger, and Gadamer*, Northwestern University Studies in Phenomenology and Existential Philosophy (Evanston: Northwestern University Press, 1969, \$9.00), xviii and 283 pp. Bibliography. Indexed.

After exploring the ancient usage of *hermēneuein* and *hermēneia*, P examines six modern definitions of hermeneutics: theory of biblical exegesis, general philological methodology, science of linguistic understanding, methodological foundation of *Geisteswissenschaften*, phenomenology of existence and of existential understanding, and systems of interpretation. The main part of the work deals with theories of Schleiermacher, Dilthey, Heidegger and Gadamer and, by way of conclusion, the author (associate professor of comparative literature at MacMurray College, Jacksonville, Illinois) offers a "hermeneutical manifesto to American literary interpretation."

N. PERRIN, *The Promise of Bultmann*, *The Promise of Theology* (Philadelphia—New York: Lippincott, 1969, cloth \$3.75, paper \$1.75), 116 pp. Bibliography.

To introduce readers to the life and work of Bultmann, the author employs the following major divisions: life, times and work; theology, faith, and authentic existence; history, the historicity of man, and eschatology; God, Jesus and history; the kerygma, faith and self-understanding; demythologizing and existential interpretation. By way of conclusion P observes that Bultmann may be the last in a line of great Protestant theologians.

Praktisches Bibellexikon, ed. A. Grabner-Haider (Freiburg—Vienna: Herder, 1969, DM 36), xlvii pp., 1276 cols., 10* pp., 8 maps. Bibliography.

A work of collaboration by 56 young Evangelical and Catholic scholars in Germany and Austria, this new one-volume Bible dictionary has about 2250 entries. Besides the customary terms on biblical persons, places, etc., and biblical-theological terms, the volume includes over 200 form-critical and *religionsgeschichtlich* terms and over 150 entries directly related to hermeneutical problems (e.g. Absolutheitsanspruch, Dauerreflexion, Gesellschaftskritik, Zwischenmenschliches Verhältnis). The volume was written to serve as a general, comprehensive reference tool for those without specialized training in Scripture, especially preachers and catechists.

F. J. SCHIERSE AND G. DAUTZENBERG, *Was hat die Kirche mit Jesus zu tun? Zur gegenwärtigen Problemlage biblischer Exegese und kirchlicher Verkündigung*, *Das theologische Interview 2* (Düsseldorf: Patmos, 1969), 91 pp.

One of a series of small paperbacks which print the verbatim accounts of debates or discussions between theologians on questions of current interest, this particular volume follows the course of a discussion between S and D which ranges over a multiplicity of areas: exegesis, Jesus' resurrection, hermeneutical problems, biblical theology and dogma, demythologizing, etc.

J. SCHREINER, *Aspekte heutiger Exegese. Die Bibel: Gottes- oder Menschenwort?* (Würzburg: Echter, 1968, cloth DM 13.80, paper 7.80), 167 pp.

In six brief chapters on the OT, S acquaints the general reader with today's exegetical problems. He includes a consideration of the OT in the primitive Christian community and in the NT, a chapter on Scripture as the word of God (in both the NT and modern times) and one on Scripture's claim to truth.

E. SCHWEIZER, *Jesus Christus im vielfältigen Zeugnis des Neuen Testaments*, *Siebenstern-Taschenbuch 126* (Munich—Hamburg: Siebenstern Taschenbuch Verlag, 1968, paper DM 3.60), 191 pp. Indexed.

Based on his writing and lectures in Japan in 1966-68, S's chapters on Jesus treat first the man and his uniqueness, his eschatological perspective, his exaltation and universal lordship and the meaning of his crucifixion. The author then approaches the Gospels to see how each relates the significance of Jesus and goes on to the epistles of the NT to trace the transition of the Christ-event into the history of the church.

J. N. SEVENSTER, *Bultmanniana. Een vraag naar criteria*, *Cahiers bij het Nederlands Theologisch Tijdschrift No. 5* (Wageningen: Veenman & Zonen, 1969, paper 20.50 gld.), 176 pp.

Six articles (three previously published) on problems raised by Bultmann make up this collection in which S addresses himself to these questions: (1)

the meaning of the judgment of Bultmann and his disciples on the messianic secret in the Gospels, (2) the question of authenticity in the Synoptic Gospels, (3) traces of the kerygma of the Hellenistic community in the Pauline letters and the Synoptic Gospels, (4) "mobile hermeneutics," (5) is "congeniality" a requirement in exegesis? and (6) the criterion of demythologizing in Bultmann.

Subject Guide to Bible Stories, compiled by G. F. Garland (New York—London: Greenwood, 1969, \$12.00), x and 365 pp.

The book has been compiled to provide a one-volume source of reference for locating any specific story or character in biblical literature. It is divided into two major sections: (1) an alphabetical listing of selected topics under which Bible stories are classified; (2) an alphabetical listing of main characters. The goal is "to suggest where to find a story that makes a desired point. . . ." A graduate of Princeton, the author is also an executive for *Parents' Magazine*.

Theologisches Begriffslexikon zum Neuen Testament, ed. L. Coenen, E. Beyreuther and H. Bietenhard (Wuppertal: R. Brockhaus, 1969, paper DM 16.80 each).

8. Lief.: *Kirche—Liebe*, pp. 785-896.

9. Lief.: *Liebe—Priester*, pp. i-xv; 897-1008.

The production of this German lexicon continues apace [cf. *NTA* 13, p. 264] with the following major articles in the latest two fascicles: church (*ekklēsia*), cross (*stauros*), life (*zōē*), teaching (*didaskō*), body (*sōma*), suffer (*paschō*), light (*lampō*, *lychnos*, *phōs*), love (*agapaō*, *phileō*), man (*anēr*, *anthrōpos*), follow (*akolouthēō*, *mathētēs*, *mimeomai*, *opisō*), revelation (*apokalypō*, *dēloō*, *epiphaneia*). With the ninth fascicle there is included both a list of collaborators and a table of contents, plus a detached index for vols. I and II/1.

C. WESTERMANN, *Our Controversial Bible*, trans. and ed. D. H. Beekmann (Minneapolis: Augsburg, 1969, \$3.95), vii and 136 pp. Bibliography. Indexed.

An English version of W's 1960 volume of radio lectures on Gospel topics which emphasize the interdependence of OT and NT [cf. *NTA* 5, p. 352].

M. WHITTAKER, *New Testament Greek Grammar. An Introduction* (London: SCM, 1969, paper 15 s./75 p.), 176 pp. Indexed.

M. WHITTAKER, *New Testament Greek Grammar. Key to Exercises* (London: SCM, 1969, paper 6 s./30 p.), 42 pp.

Designed for beginners in Greek, this book covers the essentials of grammar and with each lesson provides exercises (Greek to English, English to Greek) to illustrate the major points discussed. While vocabulary has been deliberately restricted to the words most commonly used in the NT, the exercises are not biblical quotations but have been composed by the author herself. Concluding the volume is a table of principal parts of verbs, an index of Greek words treated in the text or given in the vocabularies, and an English-Greek vocabulary. A separate key to the exercises is also available.

A. N. WILDER, *The New Voice. Religion, Literature, Hermeneutics* (New York: Herder & Herder, 1969, \$6.50), 269 pp.

Carrying forward and combining his twofold work as theological critic of literature and as biblical scholar, W first explores the areas of theological criticism and rhetorical criteria. When discussing biblical genres and archetypes,

the author treats biblical epos and modern narrative, the case of M. Proust, and the symbolics of the NT. The other major topics are the vicissitudes of the word in our time (the confusion of tongues, last year's language, the new rhetorics) and secular repossession (mortality and transcendence, faith and the lay mystery). These last two major sections incorporate the first Paul Tillich Commemoration Lectures delivered at New Harmony, Ind., in May, 1968.

N. J. YOUNG, *History and Existential Theology. The Role of History in the Thought of Rudolf Bultmann* (Philadelphia: Westminster, 1969, \$5.95), 174 pp. Indexed.

Bultmann's view of history is used to provide perspective from which the main direction of his thought as a whole can be understood. The author first explores the structure of history according to Bultmann and then examines the relationship between history and theological method (hermeneutics, demythologizing) and the relationship between history and doctrine (revelation of God in history, God's act in Jesus Christ, man and his existence). The author, professor of systematic theology at Queen's College of the University of Melbourne, included revised material from his previously published work on the topic [cf. §§ 9-449; 11-580; 11-949].

GOSPELS—ACTS

C. C. ANDERSON, *Critical Quests of Jesus* (Grand Rapids: Eerdmans, 1969, \$5.95), 208 pp. Indexed.

After a brief sketch of early critical studies from Reimarus to Renan, the book concentrates on the 20th-century movements: the liberal lives of Jesus, history-of-religions school, the work of A. Schweitzer, W. Wrede, M. Kähler, R. Bultmann and the form-critics, and various reactions to Bultmann, among them the "new quest" school. To all of these schools the author addresses questions concerning their views on the possibility of writing a biography of Jesus, miracles, the resurrection, mythology, the historical value of Jn, and the central significance of Jesus.

D. ATTWATER, *Jesus. What He Did. What He Said. The New Testament records put into modern English* (London: Burns & Oates, 1969, 25 s.), 224 pp.

In this volume the four Gospels and Acts are presented in everyday modern English and in straightforward paragraphs suitable for ordinary reading. The first three Gospels are combined into a single narrative, while retaining the words of the respective writers. They are followed by Acts and Jn. Apart from this rearrangement, the literary order and narrative of each of the five books is followed exactly. In composing this book reference has been made to most recent versions of the NT in English, but excludes the Jerusalem Bible which was not available at the time.

H. BANNACH ET AL., *Ich aber sage euch. Sechs Bibelarbeiten über die Bergpredigt (Matthäus 5—7) beim 14. Deutschen Evangelischen Kirchentag Stuttgart 1969* (Stuttgart—Berlin: Kreuz, 1969, paper DM 6.80), 160 pp.

Similar to the volumes of the 1967 German Evangelical Congress [*Der Friede Gottes . . .*, NTA 12, p. 265; *Christus unter uns*, NTA 12, p. 268], this volume prints the working papers of that Congress on the Sermon on the Mount. Six individuals contribute their own expositions of Mt 5:1-12, 38-48 and 6:25—7:6. The six are H. Bannach, H. Demmer, E. Eichele, E. Lange, D. von Oppen and H. Zahrnt.

C. J. BARKER, *The Acts of the Apostles. A Study in Interpretation* (London: Epworth, 1969, paper 21 s.), 186 pp.

Designed so that the general reader may enter into the spirit of Acts, this volume treats the major incidents of early church history as recorded in the book. Among the major topics treated are Pentecost, opposition from without and discord within, expansion into the wide world, some outstanding converts, and the missionary journeys. Throughout, the author seeks to raise the moral and religious issues suggested by Acts.

Beiträge zur Wissenschaft vom Alten und Neuen Testament, Fünfte Folge, ed. K. H. Rengstorf and L. Rost (Stuttgart—Mainz: Kohlhammer, 1969).

Heft 8. W. ROTHFUCHS, *Die Erfüllungszitate des Matthäus-Evangeliums. Eine biblisch-theologische Untersuchung* (paper DM 38), 202 pp. Bibliography. Indexed.

Heft 9. F. SCHÜTZ, *Der leidende Christus. Die angefochtene Gemeinde und das Christuskerygma der lukanischen Schriften* (paper DM 27), 151 pp. Bibliography. Indexed.

To explore the significance of Mt's special interest in the fulfillment of OT prophecies, R's 1966 Münster dissertation first analyzes the formula *hina plērōthē* etc. in Mt and then explores the fulfillment citations in the infancy narrative and the other parts of the Gospel. After examining the theological uses of the citations, especially in regard to Christology, the author emphasizes how Mt has employed these OT quotations in a unique and penetrating manner. S's dissertation (Münster, 1966-67) opens by describing the historical situation of the Lukan community as characterized by suffering and then discusses the terms and basic concepts used by Lk in regard to Jesus' suffering and death. The author traces the motif of the suffering Christ through Lk's treatment of Jesus' life and shows its influence on his Christology. Chapters dealing with the suffering Christ as the savior of the despised and as the savior of Israel complete the volume.

P. BENOIT, O.P., *The Passion and Resurrection of Jesus Christ*, trans. B. Weatherhead (New York: Herder & Herder, 1969, \$9.50; London: Darton, Longman & Todd), x and 342 pp.

B's 1966 monograph on the passion and resurrection narratives [NTA 11, p. 272] appears now in English with no additions or revisions.

Die bessere Gerechtigkeit. Die Bergpredigt zwischen Utopie und Realität, ed. J. Kuhn (Stuttgart: Quell, 1969, paper DM 8.50), 132 pp.

The South German radio program "Evangelische Morgenfeiern" broadcast 16 sermons on Mt 5—7 by pastors and other churchmen and they are reprinted here for leisurely perusal.

The Broadman Bible Commentary, ed. C. J. Allen et al., Vol. 8: *General Articles, Matthew-Mark* (Nashville, Tenn.: Broadman, 1969, \$7.50), 402 pp.

This volume is the first of five planned for the NT (seven for OT) section of the Broadman Bible Commentary to be published between October 1969 and April 1972. There are general articles on the religious and cultural background of the NT by T. C. Smith, text and canon by J. A. Brooks, the history of early Christianity by E. G. Hinson, NT theology by W. L. Hendricks, and contemporary approaches to NT study by R. Summers. The main portion of the volume is devoted to introduction and commentary on the RSV text of

Mt by F. Stagg and of Mk by H. E. Turlington. Written for a general readership, the series "presents current biblical study within the context of strong faith in the authority, adequacy, and reliability of the Bible as the Word of God."

J. CARMIGNAC, *Recherches sur le "Notre Père"* (Paris: Letouzey & Ané, 1969, paper 70 F), 608 pp. Bibliography. Indexed.

Accepted as a doctoral dissertation at the Institut Catholique in Paris, this volume studies the historical setting and meaning of the "Our Father," with particular attention to philological matters. The major portion of the work is a detailed analysis of the terms "Our Father," heaven, the name of God, the kingdom of God, the will of God, "on earth as in heaven," bread, pardon, temptation and deliverance. The goal of the author is to integrate the data from Qumran into the exegesis of the prayer. A final section situates the prayer in reference to the OT, NT, Qumran and rabbinic writings. The several appendixes include an 84-page bibliography of relevant books and articles, and two articles which C believes to be of major importance: J. Heller on the sixth petition (from *ZeitKathTheol* 25 [01] 85-93) and C's own reflections on the Sator magic square.

S. A. CARTLEDGE, *Jesus of Fact and Faith. Studies in the Life of Christ* (Grand Rapids: Eerdmans, 1968, \$4.50), 160 pp.

Recognizing that there will be no end of writing books on the life of Jesus, C seeks to survey the work of recent scholarship in the field and to suggest positions that can be taken in the light of available facts. Among the major topics discussed are the miracles, the virgin birth, the chronology of Jesus' life, the kingdom of God, the death of Jesus, and the resurrection. The author is presently professor of NT language, literature and exegesis at Columbia Theological Seminary in Decatur, Georgia.

J. P. CHARLIER, O.P., *The Gospel of the Church's Infancy*, trans. J. L. Sullivan (De Pere, Wisc.: St. Norbert Abbey, 1969, paper \$2.95), viii and 133 pp. Bibliography.

Originally published in 1966 [NTA 11, p. 273], this popular introduction to Acts is now available in English.

O. DA SPINETOLI, *Il Vangelo del primato*, Esegesi biblica 4 (Brescia: Paideia, 1969, paper 1,200 L), 123 pp. Bibliography.

In this brief monograph Prof. da Spinetoli subjects Mt 16:13-20 to re-examination, both literary (authenticity, literary unity, genre, OT substratum, date and formulation of 16:16b-19) and exegetical (Peter's confession, Jesus' "promise," the macarism of v. 17, Peter's name, etc.). A third chapter seeks to establish the historical and theological weight of the pericope.

H. DEMMER ET AL., *Streit um Jesus. Vorträge und Bibelarbeit in der Arbeitsgruppe Streit um Jesus des 14. Deutschen Evangelischen Kirchentags Stuttgart 1969* (Stuttgart—Berlin: Kreuz, 1969, paper DM 4.50), 104 pp.

A companion volume to *Ich aber sage euch* [above, p. 242], this collection of addresses and working papers from the Stuttgart congress contains the following items: Pastor H. Demmer's exposition of select pericopes from Mt 5—7, and papers by A. Suhl on the Virgin Birth, J. Heubach on the incarnation, W. Künneth on the cross and the resurrection in theological conflict, G. Klein on the scandal of the cross, M. Mezger on Christ as our future and G. Hunte-mann on Jesus' second coming.

F. H. DERK, *Names and Titles of Christ* (Minneapolis: Bethany Fellowship, 1969, \$3.95), 164 pp. Indexed.

A former missionary in China, now a pastor in Glens Falls, N.Y., D lists here 272 names of Jesus in three categories: (1) prophecy and fulfillment, (2) type and symbol and (3) names given Jesus by NT personalities. Most names are accompanied by explanatory reflections.

R. FRIELING, *Agape*, trans. J. Kay (De Pere, Wisc.: St. Norbert Abbey, 1969, paper \$1.95), 72 pp.

An English translation of a pamphlet on *agapē* in Jn published in Stuttgart for the general public.

F. HAHN, *The Titles of Jesus in Christology. Their History in Early Christianity*, trans. H. Knight and G. Ogg, Lutterworth Library (New York—Cleveland, Ohio: World, 1969, \$12.50), 415 pp. Indexed.

For this English translation of H's lengthy and detailed inquiry into the Christological significance of the titles of majesty attributed to Jesus in the NT [NTA 8, pp. 151-152] the documentation and extended discussions in the footnotes have been sharply curtailed.

A. J. B. HIGGINS, *The Tradition about Jesus. Three Studies*, Scottish Journal of Theology Occasional Papers No. 15 (Edinburgh: Oliver & Boyd, 1969, paper 12 s.), vii and 47 pp.

Three studies on various aspects of the Gospel tradition have been gathered into a single volume. After examining the source of the tradition about Jesus according to the post-Bultmannians, the Scandinavian school and secular historians, the author then examines recent research on the Johannine tradition. A final paper on the Gospel of Thomas [§ 6-935] concludes the collection.

E. HIRSCH, *Betrachtungen zu Wort und Geschichte Jesu* (Berlin: de Gruyter, 1969, DM 19.80), 241 pp.

The author of *Frühgeschichte des Evangeliums* (1941) combines in these studies of select Gospel pericopes both historicocritical research and edifying meditative remarks. He chooses texts difficult to understand or often misunderstood (e.g. Jn 19:30; Mk 2:1-12; 8:11-12; Mt 5:33-37; Lk 13:4-5; 22:35-38) and states it as his desire by means of this book to counteract the "nihilistic skepticism of the form-critical school."

C. JORDAN, *The Cotton Patch Version of Luke and Acts. Jesus' Doings and the Happenings*, A Koinonia Publication (New York: Association, 1969, cloth \$4.50, paper \$2.25), 159 pp.

The purpose of the "Cotton Patch" approach to the Scriptures is to help the modern reader have the same sense of participation which the early church must have had. For example, Zechariah becomes Zack Harris, the Temple is the "First Church," the Pharisees are paired with church members and the scribes with the theologians and seminary professors. The translation by the late Dr. Jordan is based on the 23rd (1957) edition of the Nestle-Aland Greek text and is a sequel to J's similar version of the Pauline letters [NTA 12, p. 401].

J. LAMBRECHT, S.J., *Marcus Interpretator. Stijl en boodschap in Mc. 3,20-4,34* (Bruges—Utrecht: Desclée de Brouwer, 1969, paper 210 Bel. fr.), 148 pp. Indexed.

The author of *Die Redaktion der Markus-Apokalypse* [NTA 12, p. 136] has combined two lengthy articles which first appeared in *Bijdragen*. First he dis-

cusses the origin and structure of Mk 3:20-35 under the heading of "true kinship and unforgivable sin" [§§ 13-191; 13-584; 13-880], and then examines the five parables in Mk 4 [§ 12-887]. To the original essays I. de la Potterie has added a brief introduction.

M. L. LOANE, *John the Baptist as Witness and Martyr* (Grand Rapids: Zondervan, 1969, \$3.50), 122 pp.

The Archbishop of Sydney has adopted a devotional approach to the NT accounts of John the Baptist. The volume is intended as an interpretative biography. The close relationship between John and Jesus is emphasized throughout, and John's mission as witness and martyr is seen as the unifying theme of his life.

F. MUSSNER, *Die Auferstehung Jesu*, Biblische Handbibliothek, Band VII (Munich: Kösel, 1969, DM 22.50), 207 pp. Indexed.

Mussner, professor of biblical theology at Regensburg, takes as his starting point recent interpretations of the resurrection proposed by W. Marxsen, H. R. Schlette and H. Ebert and then analyzes topics such as resurrection hope in Judaism, 1 Cor 15, and the concept of death in Pauline theology. The major portion of the work is devoted to such subjects as E. Bloch's view of death, the nature of the resurrected body, the implications of Jesus' resurrection for the world, hermeneutical consequences of Jesus' resurrection, and eschatology.

A. OLIVIER, *Évangile et critique moderne*, Vol. I: *Prolégomènes*; Vol. II: *Texte et traduction* (Saint-Maurice: chez l'auteur [cité "La Thébaine," 25, rue E. Nocard], 1969, paper 70 F), vi and 236 pp.; 71 pp., 85 charts.

The author of *L'Évangile au premier siècle* [NTA 10, p. 283] addresses himself once again to refuting both the two-source theory and form-critical research in general by an exhaustive analysis of the literary composition of the Synoptics which leads him to defend their mutual interdependence (by way of a multiple-document hypothesis) and to indicate the characteristics of Aramaic Matthew. Vol. I outlines the author's hypothesis and proceeds to delineate in several individual studies how analyses of (1) the Sermon on the Mount in Lk and Mt, (2) the discourse on community in Mt 18 parr., (3) Lk 9:51—18:30 and (4) numerous other Synoptic passages comparatively studied, all support his position. The second volume (actually two books) offers the detailed conclusions of Oliver's studies and reproduces in both Greek and French translation (both in manuscript) the strophic arrangements of selected pericopes from Mt, Mk and Lk.

H. PALMER, *The Logic of Gospel Criticism. An account of the methods and arguments used by textual, documentary, source, and form critics of the New Testament* (New York: St. Martin's, 1968, \$10.00; London—Toronto: Macmillan), x and 260 pp. Bibliography. Indexed.

Lecturer in philosophy at University College, Cardiff, and formerly in India, P here offers a critical philosophical analysis of the logical and epistemological presuppositions of current exegetical methodologies. He starts with two chapters on the relations of knowledge, history and faith, and then discusses the logic of oral tradition, criticism in general, written tradition (textual criticism) and the methods cited in his subtitle. Appendixes discuss miracles and doctrine, K. Lachmann's argument [§ 12-544], the use of computers in literary analysis, the mathematics of textual pedigrees and trees, etc. The book was originally a doctoral dissertation for the University of Wales in 1966.

H. RÄISÄNEN, *Die Mutter Jesu im Neuen Testament*, Annales Academiae Scientiarum Fennicae, Ser. B, Tom. 158 (Helsinki: Suomalainen Tiedekatemia, 1969, paper 28 F. mk.), 217 pp. Bibliography.

Starting from Gal 4:4 ("born of a woman") and its relation to Pauline Christology, the author proceeds to survey the NT texts relative to the mother of Jesus. After a discussion of Mk 3:20-35, the texts in Mt 1—2 and 12:46-50 are studied. Chapters on Mary in the writings of Lk and Jn complete the major part of the work. A brief chapter on Apoc 12 and an excursus on Mary in the letters of Ignatius conclude the volume. The work was presented to the Finnish Academy of Sciences in 1968.

M. RESE, *Alttestamentliche Motive in der Christologie des Lukas*, Studien zum Neuen Testament, Band I (Gütersloh: Mohn, 1969, DM 34), 227 pp. Indexed.

Aiming to shed light on both Lk's use of the OT and his Christology, R first analyzes in detail the OT citations in Acts (first in the speeches and then in the other material) and OT allusions and images. Finally the Christological titles (*christos*, *kyrios*, *pais*, *prophētēs*, etc.) in Acts are studied. In the second part the same categories are applied in examining Lk's Gospel. Excursuses treat (1) T. Holtz, *Untersuchungen über die alttestamentlichen Zitate bei Lukas* (1968) and (2) the "testimony-book" hypothesis. The volume is a revision of R's 1965 Bonn dissertation.

F. J. SCHIERSE, *Patmos-Synopse. Übersetzung der wichtigsten synoptischen Texte mit Parallelen aus dem Johannesevangelium, den apokryphen Evangelien und der frühchristlichen Literatur* (Düsseldorf: Patmos, 1968, DM 5.80), 159 pp. Indexed.

Compiled as a tool for upper-level Bible classes and as a companion to W. Trutwin's *Evangelium Jesu Christi* [below, p. 248], this synopsis allows students to grasp the complexity of the Synoptic problem and also to appreciate the literary and theological uniqueness of each of the Synoptic Gospels. The original translation by Schierse follows the Greek as closely as possible. Though the synopsis is not complete, the selection of texts is very extensive; it follows Mk closely but includes most of the Q material as well as some Johannine parallels, apocryphal and patristic witnesses.

G. SCHNEIDER, *Verleugnung, Verspottung und Verhör Jesu nach Lukas 22, 54-71. Studien zur lukanischen Darstellung der Passion*, Studien zum Alten und Neuen Testament, Band XXII (Munich: Kösel, 1969, paper DM 35), 245 pp. Bibliography. Indexed.

After a brief discussion of Lk's treatment of the passion, S seeks to establish the possibility of a passion tradition prior to and independent of Mk. Then Lk 22:54-62 (the denial), 22:63-65 (the mockery) and 22:66-71 (the trial) are examined in the light of literary criticism and are studied in connection with the whole Lukan passion narrative. The author concludes that Luke must have used another source besides Mk, that the depiction of Jesus as the righteous martyr is not original with Luke, and (in an excursus) that Jesus was not formally sentenced to death by the Sanhedrin. The author, now NT professor at Bockum, originally presented the volume as a *Habilitationsschrift* at Würzburg in 1968.

J. SCHREIBER, *Die Markuspassion. Wege zur Erforschung der Leidensgeschichte Jesu* (Hamburg: Furche, 1969, paper DM 9.80), 70 pp. Bibliography. Indexed.

An inquiry into the question of how to use the passion narrative in teaching led S to question the customary assumptions about the Markan version. So he here outlines the presuppositions, historical development and critical results of

the form-critical approach to Mk 14—15 and discusses the controversy that arose over “subjectivism” as intrinsic to the method. He then briefly broaches the redaction-critical technique and shows how the work of Bultmann and Dibelius on Mk 14:55-64 demands a redaction-critical exegesis (which S then outlines); similarly Bultmann’s remarks on Mk 15:42-47 are followed by S’s redaction-critical suggestions. He concludes that even Mark’s passion narrative is itself a Markan composition later modified by the other Evangelists. The concluding pages offer a prognosis of further research.

J. D. SMART, *The Quiet Revolution. The Radical Impact of Jesus on Men of His Time* (Philadelphia: Westminster, 1969, paper \$2.95), 158 pp.

The Jesup Professor of Biblical Interpretation at Union Theological Seminary in New York sees Jesus as a revolutionary person with a disturbing message despite all outward appearances. Ten brief encounters depicted in the NT show the impact of confrontation with Jesus as he changes the lives of John the Baptist, the Pharisee and the sinful woman (Lk 7:36-50), Levi and the tax collectors, the expert theologian (Lk 10:25-37), the Canaanite woman and the disciples (Mt 15:21-28), the rich man (Mk 10:17-27), Judas, Peter, Nicodemus, and Paul.

Studies in Acts, arranged by G. Saxe, rev. I. L. Jensen, Bible Self-Study Series (Chicago: Moody, 1969), 103 pp., map. Indexed.

Numerous charts, diagrams, tables, review questions, study projects, etc., complement the paragraph-by-paragraph analysis of Acts in this study manual for both private and group study.

W. TRUTWIN, *Evangelium Jesu Christi. Geschichte und Verkündigung des Neuen Bundes* (Düsseldorf: Patmos, 1968, DM 8.80), 208 pp., illustrated, 2 maps.

One of several volumes for use in religious instruction in upper grades, this introduction devotes half of its contents to a general overview of the four Gospels and their immediate background (geographical, historical and religious) and the second half to a detailed treatment of Mk. Intended to assist religion teachers in bringing their students to an intelligent, up-to-date assessment of the nature of the Gospels, their complexity, their value, etc., the book nonetheless avoids drawing moral lessons or pastoral applications from the text of the Gospels. Each brief chapter is followed by a series of “tasks” for the students: specific thought-provoking questions, projects, etc.

EPISTLES—APOCALYPSE

J. P. BERKELEY, *Paul and Philippians* (Valley Forge, Pa.: Judson, 1969, paper \$1.50), 62 pp.

A very brief section-by-section commentary on Phil by the emeritus OT professor of Andover-Newton Theological School, Newton, Mass.

J. BLIGH, *Galatians. A Discussion of St Paul's Epistle*, Householder Commentaries, No. 1 (London: St. Paul Publications, 1969, 90 s.), xiv and 544 pp., map. Bibliography. Indexed.

J. BLIGH, *Study-Guide to Galatians* (London: St. Paul Publications, 1969, paper 3 s. 6 d.), 29 pp., map.

The author of *Galatians in Greek* [NTA 12, p. 139] presents an extensive and detailed commentary on the basis of his own translation of the epistle. Throughout, emphasis is laid on the many parallels with the writings of Philo (so

numerous that B feels Paul probably had read Philo at some time in his life). Furthermore, the commentary stresses the need for "structural analysis" through which Paul's extensive use of the literary figure chiasmus is made clear. A short study guide for class and discussion groups is available with the volume.

J. BLIGH, *Philippians*, Scripture for Meditation: 2 (London: St. Paul Publications, 1969, paper 10 s. 6 d.), 131 pp. Indexed.

The NT exegesis professor at Heythrop College bases each of his 27 meditations on a threefold structure: quotations from Phil and a Gospel, reflection on these texts, and a prayer. His aim is to show the continuity between Jesus and Paul. These meditations, he suggests, can be used directly in the pulpit because they reveal the epistle, not merely talk about it. There is an appendix on the date and place of composition; the full text of Phil is also included.

E. BRANDENBURGER, *Fleisch und Geist. Paulus und die dualistische Weisheit*, Wissenschaftliche Monographien zum Alten und Neuen Testament, Band 29 (Neukirchen-Vluyn: Neukirchener Verlag, 1968, DM 34.80), 243 pp. Bibliography. Indexed.

An investigation into the history-of-religions background of what is often called Pauline mysticism and what is sometimes attributed to Gnostic influences: Pauline dualistic wisdom teaching. B commences by defining his terms and explaining his method before tackling the Pauline use of the antithesis *sarx—pneuma*. He then examines this antithesis in late Jewish texts (apocalyptic, Qumran, Wis 7 and 9) and especially in Philo of Alexandria where he has the opportunity to examine the whole complex of motifs related to this form of speech. The book is B's 1966 Heidelberg *Habilitationsschrift*.

R. BRING, *Der Brief des Paulus an die Galater*, trans. K.-L. Voss (Berlin—Hamburg: Lutherisches Verlagshaus, 1968, paper DM 24), 253 pp.

Originally published in Stockholm in 1958 as *Pauli brev till Galaterna* and then in English in 1961, B's commentary divides Gal into two main sections: 1:6—5:12 (through the Spirit the Law is fulfilled in the Gospel, but justification by the Law is excluded) and 5:13—6:10 (in the Spirit, given in the Gospel, the Law finds its fulfillment, while the work of the flesh is destroyed). In his introductory pages he does not opt for either the North or the South Galatian hypothesis since in neither case does it affect his interpretation of the letter. He also presents a brief outline of the relation of the Pauline gospel to Law and Scripture.

Épître aux Hébreux, Traduction oecuménique de la Bible (Paris: Les Bergers & les Mages and Cerf, 1969, paper 7 F), 79 pp.

Almost 20 pages of introductory material accompany this new fascicle of the TOB. The reader is thus oriented to some of the problematic areas of Heb: the question of its disputed canonicity in the first four centuries and at the Reformation, the related question of authenticity, its literary genre, addressees, circumstances and date of composition, structure, and the theological questions of Jesus' priesthood, the Christian condition and the relationship of the two Testaments. The first NT fascicle, Rom, was noted in *NTA* 11, p. 378.

W. J. HARRINGTON, O.P., *Understanding the Apocalypse* (Washington, D.C.—Cleveland, Ohio: Corpus, 1969, \$5.95), ix and 278 pp. Bibliography.

In a 65-page introduction H studies the authorship of Apoc, its form, sources, plan, purpose, interpretation and doctrine. The main part of the book is an extensive verse-by-verse commentary on the text in which the author emphasizes

the theological dimensions of Apoc and its relevance to contemporary Christian life. H is professor of Scripture at the Dominican House of Studies in Tallaght, Ireland.

R. L. JOHNSON, *The Letter of Paul to the Galatians*, Living Word Commentary (Austin, Texas: Sweet, 1969, \$3.50), 182 pp.

In his introductory remarks the author of this verse-by-verse commentary adopts the South Galatian hypothesis, tentatively assigns a date of *ca.* A.D. 56-58, and offers a brief bibliography of chiefly traditional commentaries. J is assistant professor of religion at Friends University, Wichita, Kansas.

E. KÄSEMANN, *Paulinische Perspektiven* (Tübingen: Mohr-Siebeck, 1969, paper DM 12), 285 pp.

This small volume prints several of K's previous works: reworked versions of the four lectures he delivered in the U.S.A. in 1965-66 (Pauline anthropology, justification and salvation-history in Rom, Abraham's faith in Rom 4, and the theological problem of the motif of the body of Christ), a revised version of a 1967 article on the meaning of Jesus' death in Paul, the liturgical cry for freedom in Rom 8:26-27 (from the 1964 Haenchen *Festschrift*) and "spirit and letter," originally composed for the 1967 meeting of the *Studiorum Novi Testamenti Societas*.

J. N. D. KELLY, *A Commentary on the Epistles of Peter and of Jude*, Harper's New Testament Commentaries (New York—Evanston, Ill.: Harper & Row, 1970, \$8.00), x and 387 pp. Bibliographies. Indexed.

The Principal of St. Edmund Hall at Oxford University presents a line-by-line commentary on three of the Catholic Epistles. 1 Pet is seen as a genuine letter sent to persecuted congregations of Asia Minor, and special attention is given to the so-called "liturgical hypothesis." 2 Pet and Jude are treated together, and the numerous points of similarity are emphasized. Selected bibliographies introduce each commentary.

H. MAEHLUM, *Die Vollmacht des Timotheus nach den Pastoralbriefen*, Theologische Dissertationen, Band I (Basel: F. Reinhardt, 1969, paper DM 10.80), 102 pp. Bibliography.

The first of a new series of studies from Basel under the editorship of B. Reicke, this 1967 NT dissertation is published as a photo-offprint of M's typescript. A brief opening review of recent research (F. C. Baur through W. G. Kümmel) and reactions to it leads M to adopt the position that the Pastorals were written by an amanuensis under Paul's direction. He then examines in detail the basic question of the setting, integrity, delegation, self-understanding and exercise of authority by Timothy. Two distinct approaches, one "apostolic subordination" and the other "ecclesiastical order," shape M's conclusion that Timothy had full power as Paul's representative under the gospel.

L. MORRIS, *The Revelation of St. John. An Introduction and Commentary*, Tyndale New Testament Commentaries, Vol. 20 (Grand Rapids: Eerdmans, 1970, \$4.50), 263 pp.

The introduction consists of (1) interpretation (Christ's triumph over temporal powers); (2) a listing of parallels between Rev and other contemporary apocalyptic works; (3) authorship (John the apostle); dating (*ca.* A.D. 90-95); sources (John drew on no other source). The line-by-line commentary aims at showing the meaning of the symbolism and indicating the pertinence of the message of Rev to today's problems.

G. OGG, *The Chronology of the Life of Paul* (London: Epworth, 1968, 63 s.), xii and 207 pp. Bibliography. Indexed.

The last book-length study of Pauline chronology was D. Plooijs' *De chronologie van het leven van Paulus* in 1918. To remedy this lack Ogg discusses in 22 detailed chapters the various problems: date of conversion, Gallio's procuratorship, the missionary journeys, Festus' entrance on the office of procurator of Judea, date of Paul's martyrdom. Ogg has also written *The Chronology of the Public Ministry of Jesus* (1940) and the article on NT chronology for the revised *Peake's Commentary* (1962).

J. PAILLARD, *Règlement des comptes avec S. Paul*, Lire la Bible 19 (Paris: Cerf, 1969, paper 29 F), 408 pp., map.

An adaptation of P's 1966 Swedish volume in which he wrestles to come to terms with Paul. A German version was noted in *NTA* 12, p. 264.

A. VANHOYE, S.J., *Situation du Christ, Hébreux 1—2*, Lectio Divina 58 (Paris: Cerf, 1969, paper 39 F), 403 pp. Bibliography. Indexed.

The author of *La Structure littéraire de l'Épître aux Hébreux* [*NTA* 8, p. 156] now presents a very detailed theological commentary on the first two chapters of Heb in which he seeks to analyze the Christology implied in the text. The major divisions are the word of God and the situation of Christ (1:1-4), Christ with the Father (1:5-14), the situation of Christians (2:1-4), and Christ with men (2:5-18). V is professor at the Pontifical Biblical Institute in Rome.

D. E. H. WHITELEY, *Thessalonians in the Revised Standard Version*, The New Clarendon Bible (New York: Oxford University Press, 1969, \$4.00), 115 pp., 4 figs., 2 maps. Indexed.

In writing his commentary on the two epistles the author has acted on the assumption that Paul was the author for all practical purposes, whether he actually dictated or whether the epistles were written by Silvanus or Timothy. Among the topics discussed in the 30-page introduction are God and predestination, moral teaching, eschatology, and the permanent value of apocalyptic.

BIBLICAL THEOLOGY

J. BARR, *Biblical Words for Time*, Studies in Biblical Theology, First Series, 33 (2nd rev. ed.; Naperville, Ill.: Allenson, 1969, paper \$3.85), 221 pp. Bibliography. Indexed.

No major changes have been made in B's text for the second edition of his study of *kairos*, *chronos*, *aiōn*, etc. [cf. *NTA* 7, p. 144], but he has added a 38-page "Postscript and Retrospect (1969)" in which he dialogues with his critics in the context of a change in the theological climate (especially the philosophical background).

J. BLIGH, *Our Divine Master*, Scripture for Meditation: 3 (London: St. Paul Publications, 1969, paper 10 s. 6 d.), 168 pp. Indexed.

In an attempt to explore the dimensions of Christ's teaching on personal relationships, B presents reflections on relevant NT texts. The main areas developed are God and man, rulers and subjects, subjects and rulers, Jews and non-Jews, and man and his household, his neighbor and his property. In each section OT and NT texts are quoted, B's insights are offered, and a concluding prayer is added.

T. BOMAN, *Gemeindebildungen im Neuen Testament* (Göttingen: Vandenhoeck & Ruprecht, 1969, paper DM 2.80), 19* pp.

A brief supplementary chapter to B's *Die Jesus-Überlieferung im Lichte der neueren Volkskunde* [NTA 12, p. 402].

F. F. BRUCE, *The New Testament Development of Old Testament Themes* (Grand Rapids: Eerdmans, 1968, \$3.95), 122 pp. Indexed.

Concentrating on several patterns and figures which recur in OT history and theology and which reach their consummation in the NT, B chooses to discuss the following major themes: God's rule, salvation, victory and people, the Son of David, the Servant Messiah, and the Shepherd King. The volume is based on the Payton Lectures given at Fuller Theological Seminary in Pasadena, California, in 1968.

A.-M. COCAGNAC, *Si Dieu était mort, il ne parlerait pas si fort, L'Évangile au vingtième siècle* (Paris: Cerf, 1969, paper 18 F), 201 pp.

A volume of popular biblical theology, C's survey touches on some major themes of both Testaments, all centered on God's fatherhood: the Father's choice, his love, his mercy, his redemption of what is his own, his sheep and his vine. The book is intended to prepare the general reader for a more fruitful *lectio divina*.

L.-M. DEWAILLY, O.P., *Jésus-Christ, Parole de Dieu* (2nd rev. ed.; Paris: Cerf, 1969, paper 18 F), 202 pp. Bibliography. Indexed.

Based on a series of sermons delivered in 1937 in Stockholm and published in 1944, these eight chapters ask the significance of the Bible's self-affirmation as the word of God and more especially of the designation of Jesus as the Word of God. Faith is found to be the key both to understanding the word and to responding to the Word.

Erwartung—Verheissung—Erfüllung, ed. W. Heinen and J. Schreiner (Würzburg: Echter, 1969, cloth DM 24, paper 16.80), 346 pp.

A collection of 14 papers on broadly eschatological topics, only two of which are specifically oriented to the NT: W. Thüsing on Rom 15:13 and B. Köting on the transition in primitive Christianity from imminent expectation to hope in the endtime. The other papers concern anthropology (W. Heinen), Israel's vocation (H. Eising), Israel's prophets (J. Schreiner), reform and reformation (E. Iserloh) and problems of social change, revolution, non-Christian religions, etc.

E. KÄSEMANN, *Jesus Means Freedom*, trans. F. Clarke (Philadelphia: Fortress, 1970, paper \$2.75), 158 pp. Indexed.

An English version of K's *Der Ruf der Freiheit* [NTA 12, p. 403], translated from the 3rd revised German edition in which K added a chapter on Heb and Lukan theology and made some minor alterations in tone.

H. KASTING, *Die Anfänge der urchristlichen Mission. Eine historische Untersuchung*, Beiträge zur evangelischen Theologie, Band 55 (Munich: Kaiser, 1969, paper DM 12.80), 158 pp. Bibliography. Indexed.

In this 1966 Göttingen dissertation the author opens his investigation of Christian mission by placing it against the background of Jewish data on missionary activity. He turns first to the Easter accounts and their respective missionary charges (Mt 28:18-20; Mk 16:15; Lk 24:47 and Acts 1:8; Jn 20:21) and then briefly examines the accounts of Paul's vocation. Subsequent chapters study the primitive apostolic missionary concepts and activities and finally the origins of mission theology which K finds rooted in the Easter events.

E. AND M.-L. KELLER, *Miracles in Dispute. A Continuing Debate*, trans. M. Kohl (Philadelphia: Fortress, 1969, \$4.95), 256 pp. Bibliography.

Are the Gospel miracles possible? To answer this and related questions, the authors survey various attitudes toward miracles found in the Bible, Augustine, Spinoza, Reimarus, Hume, C. F. Bahrdt, D. F. Strauss, L. Feuerbach, R. Bultmann, and E. Bloch. The second major portion of the book is devoted to present perspectives on miracles and includes discussion on scientific and theological matters, the historicocritical method, historical reflection, and exegesis. The present volume is a translation of *Der Streit um die Wunder* (Gütersloh, 1968).

W. G. KÜMMEL, *Die Theologie des Neuen Testaments nach seinen Hauptzeugen. Jesus • Paulus • Johannes*, Grundrisse zum Neuen Testament, NTD Ergänzungsreihe, Band 3 (Göttingen: Vandenhoeck & Ruprecht, 1969, paper DM 16.80), 312 pp. Bibliography. Indexed.

In this latest NTD supplementary volume K's general divisions indicate his approach to the problematic of NT theology: (1) Jesus' preaching according to the first three Gospels, (2) the faith of the primitive community, (3) Paul's theology, (4) the Christ-message of the Fourth Gospel and the Johannine letters. In the first section he discusses the problem of the historical Jesus, God's rule, the proclamation of God in Jesus, the challenge of God, the personal challenge of Jesus, his suffering and death. The second section commences with the Easter faith and the Christ-faith of the Palestinian community (Jesus' titles) up to the awakening of a consciousness of church. The third and fourth sections show the development through Paul (now is the time of salvation, the Christ-event, salvation in Christ, etc.) and John (particularly his picture of Jesus and his teaching on the Spirit). Concluding pages treat the question of what is normative in the NT, the "condescension" of God, etc.

R. LATOURELLE, S.J., *Theology: science of salvation*, trans. Sr. M. Dominic (Staten Island, N.Y.: Alba, 1969, \$5.95), xii and 276 pp. Bibliography. Indexed.

The author of *Theology of Revelation* [NTA 11, p. 161] turns his attention in this new book to the nature of the theological task in general and offers the general reader a primer of theology which treats method, various theological disciplines and present orientations. His treatment of the Bible is only peripheral, but there is a brief discussion of biblical theology.

H. PREISKER, *Das Ethos des Urchristentums* [Gütersloh, 1949] (Darmstadt: Wissenschaftliche Buchgesellschaft, 1968, DM 37.20), 264 pp. Indexed.

Originally entitled *Geist und Leben. Das Telos-Ethos des Urchristentums* [1933], P's classic investigation of primitive Christian life style commences with a detailed examination of the influence of eschatology in determining the various facets of Christian living (motivations, unity in charity, attitudes toward the world and its goods, transformation of certain borrowed terms, traditional and new terms for virtues, etc.). In two shorter chapters the author considers how the early communities altered their concepts of life (especially under Pauline influence) and the primitive Christian ideal of life in relation to Jewish and Hellenistic pagan ethics.

K. H. RENGSTORF, *Apostolate and Ministry. The New Testament Doctrine of the Office of the Ministry*, trans. P. D. Pahl (St. Louis—London: Concordia, 1969, \$4.95), 124 pp.

Translated from the second edition of R's *Apostolat und Predigtamt* (Stuttgart, 1954), this volume first discusses the apostolic office in the NT (the apostolate and the office, the name "apostle," and the essence of the apostolate

and apostolic consciousness). The second major section is concerned with the apostolate and the office of the ministry (the decisive character of the office, office and spirit, proclamation, vocation, etc.). The original edition of the present work dates to 1934.

P. RICHARDSON, *Israel in the Apostolic Church*, Society for New Testament Studies Monograph Series 10 (New York: Cambridge University Press, 1970, \$12.50), xiii and 257 pp. Indexed.

How did Christians come to adopt Jewish prerogatives and attributes, and, in particular, how did the church come to assume the name "Israel"? The author, now Assistant Professor of Theology at Loyola College in Montreal, maintains that this was a long process and that it was not until Justin's time that the equation between the church and the "true Israel" was made. To demonstrate his thesis R presents detailed exegetical analyses of relevant passages in the NT, the church Fathers and the Qumran writings. The work was originally presented to Cambridge University in 1965 as a doctoral dissertation.

Le Saint-Esprit et Marie, I: L'Évangile et les Pères, Études Mariales, Bulletin de la Société Française d'Études Mariales 25 (1968) (Paris: Lethielleux, 1969, paper 23.20 F), 127 pp.

Five papers of the 1968 Chevetogne meeting of French Mariologists are here printed, two of which are of direct interest to NT scholars: A. Feuillet on the Holy Spirit and the mother of Christ and M. Jourjon and J.-P. Bouhot on Lk 1:35 in the Greek Fathers. Other papers are on Vatican II and Mariology (G. Philips). Holy Spirit and *theotokos* in the oriental tradition (T. Strotmann) and Mary and the Spirit in pre-Aquinas western tradition (H. Barré).

Twentieth Century Theology in the Making, Vol. I: *Themes of Biblical Theology*, ed. J. Pelikan, trans. R. A. Wilson, The Fontana Library of Theology and Philosophy (London: Collins, 1969, paper 12 s. 6 d.), 414 pp. Bibliography. Indexed.

This first of a three-volume series is a selection of major articles from the second edition of *Die Religion in Geschichte und Gegenwart* originally published from 1927 to 1932. M. Dibelius' essay on biblical theology and the history of biblical religion precedes contributions on prophecy by A. Bertholet, H. Schmidt, H. Gunkel and E. Sellin. Other articles of interest for NT study are R. Bultmann's on the Gospel form and on Paul and K. L. Schmidt's on Jesus and on the Eucharist in the NT. There is also a symposium on eschatology by A. Bertholet, O. Procksch, K. Deissner and P. Althaus.

THE WORLD OF THE NEW TESTAMENT

Apocalypse de Baruch. Introduction, traduction du Syriaque et commentaire, ed. P. Bogaert, Sources chrétiennes Nos. 144 & 145 (Paris: Cerf, 1969, paper 100 F), 528 pp., 283 pp. Bibliography. Indexed.

The first volume of the work contains a general introduction to and a French translation of 2 *Baruch* (Syriac) while the second has a detailed commentary, extensive bibliography and indexes. Among the topics discussed in the introduction are the work's MS tradition; the plan and literary unity; literary genre; the relations between 2 *Baruch* and the *Paralipomena Jeremiae*, *Pesikta Rabbati*, Pseudo-Philo's *Biblical Antiquities*; the recipients; the original language; the theology of the work; and its literary history. The volumes represent B's doctoral dissertation accepted by the Catholic faculty of theology at Strasbourg.

L. BIELER, *Theios Anēr. Das Bild des "göttlichen Menschen" in Spätantike und Frühchristentum* [Vienna, 1935-36] (Darmstadt: Wissenschaftliche Buchgesellschaft, 1967, DM 42.90), xvi and 150 pp.; 130 pp. Indexed.

This is an unchanged reproduction of a now classic study which first appeared in 1935-36. The initial volume surveys the concept of *theios anēr* in an attempt to deduce the essential structures of the term. Among the dimensions developed here are the hero's fate in life, his personality, his knowledge and power, his teaching and deeds, his followers, etc. The second volume is a historical review of the evidence for the *theios anēr* concept in the Jewish sources (OT, Josephus, Philo), Greek and Roman poetry, ancient biography, and Greek sagas.

T. BOMAN, *Sprache und Denken. Eine Auseinandersetzung* (Göttingen: Vandenhoeck & Ruprecht, 1968, paper DM 4.80), 22 pp.

A supplementary chapter to B's *Das hebräische Denken im Vergleich mit dem griechischen* [NTA 6, p. 154] which has been included as part of the 5th edition of the original, but is also available separately. In it B dialogues with his critics.

J. BOWKER, *The Targums and Rabbinic Literature. An Introduction to Jewish Interpretations of Scripture* (New York: Cambridge University Press, 1969, \$12.50), xxi and 379 pp. Bibliography. Indexed.

The first part of this volume explains how Jewish biblical exegesis arose and gives a brief description of the main works it produced. The second part is intended to provide examples of Targum method and consists of a translation of Targum Pseudo-Jonathan on selected passages of Gen, along with translations of selections from other Targums on the same passages. The translations are followed by notes designed to show how the Targums arrived at their interpretation of a particular verse. Several appendixes discuss related questions, e.g. LXX variants, dotted words in Gen, Mishnah tractates, rabbinic generations and particularly the Gen passages in Pseudo-Philo's *Biblical Antiquities*. The author is lecturer in divinity at Cambridge.

C. BURCHARD, J. JERVELL AND J. THOMAS, *Studien zu den Testamenten der Zwölf Patriarchen. Drei Aufsätze*, ed. W. Eltester, Beihefte zur ZeitNTWiss 36 (Berlin: Töpelmann, 1969, DM 44), viii and 158 pp. Indexed.

The Editor of *ZeitNTWiss* has grouped together three articles submitted to the journal to form a unified supplementary volume that attests to the growing interest in intertestamental literature. Burchard's contribution provides a conspectus of the Armenian versions and situates them in the textual history of the *Testaments*. Jervell studies the interpretation of the work by the Christian interpolator. Finally, in the longest article, Thomas turns to the original intention of the work which he locates in pre-Maccabean paraenesis.

H. CHADWICK, *The Early Church, The Pelican History of the Church, Vol. 1, Pelican Books A502* (Baltimore: Penguin, 1967, paper \$1.65), 304 pp. Bibliography. Indexed.

Regius Professor of Divinity at Oxford, C surveys the development of the church from its beginnings in Palestine until the rise of the medieval church. Early Christianity is seen as being in some respects a synthesis of contemporary ideas and beliefs, and its progress is traced to the time of Constantine when the church then faced the problem of reconciling its spiritual and temporal responsibilities. The concluding chapters deal with the conciliar controversies, the ascetic movement, the papacy, the barbarians, and worship and art.

V. CORBO, O.F.M., *The House of St. Peter at Capharnaum. A preliminary report of the first two campaigns of excavations, April 16—June 19, Sept. 12—Nov. 26, 1968*, trans. S. Saller, O.F.M., Publications of the Studium Biblicum Franciscanum, Collectio minor No. 5 (Jerusalem: Franciscan Printing Press, 1969, paper \$2.00), x and 71 pp., 23 figs., 4 plans.

The report on the first two campaigns of excavation in the area of the Christian church at Capernaum is presented now for English-speaking general readers, pilgrims, etc. [cf. *NTA* 14, p. 119]. The main divisions in the report are the Byzantine church, the 1st-century habitations, and the Jewish-Christian house church in the house of St. Peter. The incisions of symbols and graffiti on the church walls lead C to conclude that the church was built over the renovated house of St. Peter.

D. DAUBE, *Studies in Biblical Law* [Cambridge, 1947] (New York: Ktav, 1969, \$10.00), viii and 328 pp. Indexed.

These five essays compare biblical law with ancient Near Eastern and Roman codes, Talmudic material and other sources. The major topics covered are the relation of OT law and religion, the ancient methods of extending or amending laws, the origins of the *lex talionis*, Abraham's intercession for Sodom and Gomorrah and the problems of legal interpretation involved in the story of Jacob and Esau. The author is Regius Professor of Civil Law at Oxford. Parts of the book appeared in law journals prior to 1942.

Dead Sea Scroll Studies 1969, ed. J. Macdonald, The Annual of Leeds University Oriental Society Vol. VI, 1966-1968 (Leiden: Brill, 1969, paper 45 gld.), 166 pp.

After a brief introduction to the Dead Sea Scrolls and a summary of the results of research up to the present by D. W. Thomas, three papers are offered: G. R. Driver on the myths of Qumran research, F. F. Bruce on the Holy Spirit in the Qumran texts, and P. Wernberg-Møller on the nature of the *Yahad* according to IQS and related documents. Articles on biblical interpretation at Qumran by G. Vermes and S. Lowy conclude the volume.

A. EHRHARDT, *The Beginning. A Study in the Greek Philosophical Approach to the Concept of Creation from Anaximander to St John* (New York: Barnes & Noble, 1968, \$6.75), xiv and 212 pp. Indexed.

If the Greeks saw the world as being eternal, how would John's audience have reacted to the opening words of his Gospel? After introductory remarks on the Greek idea of the "beginning," the author analyzes the notion in the Orphics and Pythagoreans, the pre-Socratics, Anaxagoras and the atomists, Plato and Aristotle. The second major section discusses the Hellenistic development of the doctrine of the beginning. Hellenistic creation myths, and the "beginning" in late Judaism and early Christianity. The volume is prefaced by a memoir of the author's life by J. H. Thomas, who edited E's manuscript posthumously.

W. HARNISCH, *Verhängnis und Verheissung der Geschichte. Untersuchungen zum Zeit- und Geschichtsverständnis im 4. Buch Esra und in der syr. Baruchapokalypse*, Forschungen zur Religion und Literatur des Alten und Neuen Testaments, 97. Heft (Göttingen: Vandenhoeck & Ruprecht, 1969, cloth DM 48, paper 44), 362 pp. Bibliography. Indexed.

Originally accepted as a dissertation at Marburg in 1967, the volume limits itself to describing the understanding of time and history in two works presumably composed after the destruction of the Second Temple. In the first part

of the book H attempts to determine the questions posed to the authors (Is God faithful to his promises? What benefit is there in observing the Law?), and in the second part he explores subjects such as apocalyptic dualism, the meaning and function of the Two Ages, determinism, and the calculation of the final times. In treating these subjects H compares individual texts from both works by means of detailed literary analysis.

W. JAEGER, *Early Christianity and Greek Paideia*, Galaxy Books GB 283 (New York: Oxford University Press, 1969, paper \$1.50), 154 pp. Indexed.

A paperback reprint of J's 1960 Jackson Lectures at Harvard in which he discusses the reception of the Greek *paideia* into early Christianity and its subsequent transformation in its new matrix. Forty pages of notes accompany the text and include numerous treatments of related topics. The book has become a minor classic; a German edition appeared in 1953. [NTA 8, p. 305].

J. JEREMIAS, *Jerusalem in the Time of Jesus. An Investigation into Economic and Social Conditions during the New Testament Period*, trans. F. H. and C. H. Cave (Philadelphia: Fortress, 1969, \$9.00), xvi and 405 pp. Indexed.

Based mainly on the 3rd edition of J's study of NT times [NTA 8, p. 305], this English version incorporates the author's revisions up to 1967. The principal areas of J's concern are the economic conditions in Jerusalem (industry, commerce, foreign visitors), economic status, social status and maintenance of racial purity.

Journal of Jewish Lore and Philosophy, ed. D. Neumark, Vol. I [1919] (New York: Ktav, 1970, \$25.00), 417 and 46 pp.

The initial volume of the journal founded by D. Neumark who served as professor of Jewish philosophy at Hebrew Union College in Cincinnati from 1907 to 1924 has been out of print for some time. Among the essays are L. Ginzberg's classic study of Mishnah Tamid, S. Zeitlin on Sameias and Pollion, H. Englander on problems of Persian period chronology and on Ezra the scribe, J. Rauch on apocalypse in the Bible. Neumark himself contributed studies on "the beauty of Japhet in the tents of Sem," and on spirit. The new reprinting includes a brief monograph by N entitled "The Principles of Judaism in Historical Outline."

I. MANCINI, O.F.M., *Le scoperte archeologiche sui giudeo-cristiani. Note storiche*, Collectio Assisiensis 6 (Assisi: Studio Teologico "Porziuncola," 1968, paper 1,900 L), 159 pp., 16 plates. Bibliography. Indexed.

What have archaeological discoveries revealed concerning primitive Jewish-Christianity? The present volume seeks to review the evidence for Jewish-Christianity found in excavations such as "Dominus Flevit," Nazareth and Bethphage and in ancient artifacts (coins, scrolls, etc.). The work is prefaced by a select bibliography of books and articles on Jewish-Christianity which have appeared since 1950, and is concluded with 16 plates illustrating the major finds. It is an expansion of an earlier article by Fr. Mancini [§ 10-338].

De Mari à Qumrân. L'Ancien Testament. Son milieu. Ses Écrits. Ses relectures juives. Hommage à Mgr J. Coppens, ed. H. Cazelles, Donum Natalicium Iosepho Coppens, Vol. I, Bibliotheca Ephemeridum Theologicarum Lovaniensium XXIV (Gembloux: Duculot, 1969, paper 800 Bel. fr.; Paris: Lethielleux), xii, 158* and 367 pp., 1 photo. Bibliography. Indexed.

One of three complementary volumes presented to Msgr. Coppens of Louvain [cf. *De Jésus aux Évangiles*, NTA 12, p. 257; *Exégèse et Théologie*, NTA 13, pp. 259-260], the present collection includes the papers of the 18th "Journées

Bibliques" (1967) at Louvain. In addition to the texts of several allocutions of homage, this volume contains 13 papers on OT and related topics: Mari (A. Petitjean and J. Coppens), Ugaritic (M. Dahood), Pentateuch (H. Cazelles), prophetic literature (J. Scharbert), Isa 53 (D. W. Thomas), Exod 20:4-26 (J. Lust), 'Adōnî Yahweh in Ezek (J. Lust), Pss (J. van der Ploeg), Song (A. Angénieux), wisdom literature (A.-M. Dubarle) and OT theology (E. Jacob). Most of the articles are *Forschungsberichte*. In addition there are two items of direct interest to NT scholars: the late H. H. Rowley on the history of the Qumran sect and R. Le Déaut on Targumic studies.

The Paschal Mystery. ancient liturgies and patristic texts, ed. A. Hamman, O.F.M., trans. T. Halton, Alba Patristic Library 3 (Staten Island, N.Y.: Alba, 1969, \$4.95), 230 pp. Bibliography. Indexed.

The third volume of Hamman's collected texts is on the early Christian understanding and preaching of the Easter mystery. No NT texts are included; selected texts from Melito of Sardis through Gregory the Great comprise the book.

M. L. PEEL, *The Epistle to Rheginos. A Valentinian Letter on the Resurrection. Introduction, translation, analysis and exposition*, The New Testament Library (Philadelphia: Westminster, 1969, \$10.00), xv and 208 pp. Bibliography. Indexed.

Based on a Yale dissertation, this work offers an original translation and a detailed study of one of the important Gnostic writings from the Nag Hammadi library, the Jung Codex *De Resurrectione*. The author, professor of philosophy and religion at Coe College, Cedar Rapids, Iowa, regards the work as a genuine letter from a master to his inquiring disciple. He sees late and "re-Christianized" Valentinianism reflected in it and holds, against the first editors of the text, that it cannot have been the work of Valentinus himself.

J. M. SCHMIDT, *Die jüdische Apokalyptik. Die Geschichte ihrer Erforschung von den Anfängen bis zu den Textfunden von Qumran* (Neukirchen-Vluyn: Neukirchener Verlag, 1969, cloth DM 44.80, paper 41.80), xvi and 343 pp. Bibliography. Indexed.

In this revised *Habilitationsschrift* from the University of Hamburg the author provides a systematic analysis of the history of research on apocalyptic to accompany the modern wave of scholarly interest, historical and theological, in apocalyptic. Though the time dealt with covers nearly two centuries, up to 1947, research is held to begin formally with the work of F. Lücke. The investigation is thematic rather than merely chronological and is divided into two major periods breaking around 1870 with the work of A. Hilgenfeld.

W. SCHMITHALS, *The Office of Apostle in the Early Church*, trans. J. E. Steely (Nashville, Tenn.—New York: Abingdon, 1969, \$6.50), 288 pp. Bibliography.

In the course of reviewing this translation of his 1961 monograph on apostolate [NTA 6, pp. 428-429], S has used the opportunity to make some revisions, rearrangements and additions in the text.

H. SCHRECKENBERG, *Bibliographie zu Flavius Josephus, Arbeiten zur Literatur und Geschichte des hellenistischen Judentums I* (Leiden: Brill, 1968, 80 gld.), xvii and 336 pp. Indexed.

Texts, translations and studies dating from 1470 through 1968 and arranged by year of publication are included in this bibliography. For most books and articles there is a brief descriptive sentence or paragraph in addition to a code-number identification which classifies the work by subject. Works on

marginal subjects such as Josippon and Hegesippus are frequently but not systematically included. The bibliographical undertaking was originally a by-product of work on the forthcoming concordance of the writings of Josephus.

J. SCHREINER, *Alttestamentlich-jüdische Apokalyptik. Eine Einführung*, Biblische Handbibliothek, Band VI (Munich: Kösel, 1969, DM 25), 204 pp. Indexed.

Designed to introduce students to the major Jewish apocalyptic writings, the book first describes each major work (Dan, *Enoch*, *Jubilees*, etc.) and then seeks to draw general conclusions concerning the forms, style and language of apocalyptic. The basic concepts of apocalyptic thought (two aeons, expectation, history, universal and individual eschatology, etc.) are studied next, and then observations on the origin and cultural context of apocalyptic are added. The author is professor of OT exegesis at Münster.

A. STORME, *Bethanien*, trans. A. Eickler, O.F.M., Heilige Stätten Palästinas (Jerusalem: Franciscan Printing Press, 1969), 98 pp., 40 figs.

A. STORME, *Gethsémani*, Lieux saints de Palestine (Jerusalem: Franciscan Printing Press, 1969), 107 pp., 32 figs.

Two guides for pilgrims to the Holy Land each of which commences with a brief presentation of the biblical data.

C. TAYLOR, *Sayings of the Jewish Fathers comprising Pirke Aboth in Hebrew and English with Notes and Excursuses* [Cambridge, 1897], The Library of Jewish Classics (New York: Ktav, 1970, \$14.95), xxiii and 192 pp.; (51) pp.; vi and 183 pp. Indexed.

The second edition (1897) of this classic text and commentary on the Mishnah tractate *Aboth* has now been reprinted. The volume contains an English translation of the tractate with an extensive commentary, several excursuses (including one on the Lord's Prayer), additional notes, the Hebrew text as well as a catalogue of MSS and notes on the text. J. Goldin of Yale University presents the introduction, biographical material on the author, and a critical appreciation of the translation and commentary.

H. VON CAMPENHAUSEN, *Ecclesiastical Authority and Spiritual Power in the Church of the First Three Centuries*, trans. J. A. Baker (Stanford, Calif.: Stanford University Press, 1969, \$8.95), vii and 308 pp. Indexed.

An English version of vonC's study of authority in the primitive church, based on the second German edition [*NTA* 8, p. 481] with some additions and revisions.

H. VON CAMPENHAUSEN, *Tradition and Life in the Church. Essays and Lectures in Church History*, trans. A. V. Littledale (Philadelphia: Fortress, 1968, \$4.50), 254 pp.

Eleven of the 16 original articles comprising vonC's 1960 volume of collected works [*NTA* 5, p. 364] have been chosen for inclusion in this translation: those whose horizon is primarily the NT period and the immediately subsequent centuries.

ADDITIONAL BOOKS RECEIVED

- Amos et Osée*, Traduction Oecuménique de la Bible (Paris: Les Bergers & les Mages and Cerf, 1969, paper 9.10 F), 116 pp.
- J. R. BAR, O.F.M.CONV. AND A. SCHLETZ, C.M., *Polska bibliografia teologiczna za lata 1940—1948* (Warsaw: Akademia teologii katolickiej, 1969), 210 pp. Indexed.
- K. BEYER, *Althebräische Grammatik. Laut- und Formenlehre* (Göttingen: Vandenhoeck & Ruprecht, 1969, paper DM 9.80), 68 pp.
- P. CLAUDEL, *Ich glaube an Gott*, ed. A. du Sarment, trans. E. M. Landau (Würzburg: Echter, 1969, DM 29), 381 pp.
- A. DEISSLER, *Ich werde mit Dir sein. Meditationen zu den Fünf Büchern Moses* (Freiburg—Vienna: Herder, 1969, DM 9.80), 156 pp.
- D. P. GRAY, *The One and the Many. Teilhard de Chardin's Vision of Unity* (New York: Herder & Herder, 1970, \$6.95), 185 pp. Indexed.
- Kerala Seminar Digest. Reports and Proceedings of the Kerala Regional Seminar on Church in India Today, December 26-31, 1968* (Manjummel, Kalamassery, Kerala: Pastoral Orientation Center, 1969, paper 5 rupees), ix and 266 pp., illustrated.
- J. MARÉCHAL, S.J., *A Maréchal Reader*, ed. and trans. J. Donceel, S.J. (New York: Herder & Herder, 1970, \$8.50), xiii and 250 pp.
- R. MARLÉ, *Dietrich Bonhoeffer. Zeuge Jesu Christi unter seinen Brüdern*, trans. M. Fourman, Patmos Paperbacks (Düsseldorf: Patmos, 1969, paper DM 12.80), 139 pp.
- Old Testament Reading Guide* (Collegeville, Minn.: Liturgical Press, 1969, paper \$.40 each).
- 6A. E. H. MALY, *The First Book of Samuel. Introduction and Commentary*, 94 pp., 2 maps.
- 6B. E. H. MALY, *The Second Book of Samuel. Introduction and Commentary*, 92 pp., map.
- B. R. REECE, *Sermones Ratherii Episcopi Veronensis* (Worcester, Mass.: Holy Cross College, 1970, paper \$5.00).
- L. SABOURIN, S.J., *The Psalms. Their Origin and Meaning*, 2 vols. (Staten Island, N.Y.: Alba, 1969, \$17.50), xix and 253 pp.; xix and 373 pp. Bibliography. Indexed.
- La Sagrada Escritura. Antiguo Testamento, IV: Los Salmos y los Libros salomónicos*, ed. J. Leal, Biblioteca de Autores Cristianos 293, Sección I (Madrid: Editorial Catolica, 1969, 210 ptas.), xxxii and 791 pp. Bibliographies. Indexed.
- L. SCHEFFCZYK, *Creation and Providence*, trans. R. Strachan, The Herder History of Dogma (New York: Herder & Herder, 1970, \$9.50), ix and 253 pp. Bibliography. Indexed.
- C. VENY, *Inscriptions of the Balearic Isles up to the Arab Invasion* (Worcester, Mass.: Holy Cross College, 1970, paper \$12.50 to April, \$15.00 thereafter).

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